

# THE MISSIONARY HERALD.

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## DINDIGUL ROCK.

BY REV. GEORGE T. WASHBURN.

DINDIGUL was among the few towns of Southern India known eighteen hundred years ago, to the Romans and the western nations. In Ptolemy's Geography it is spoken of as Tangala, a town in the kingdom of Modura. It then, probably, owed its name, and whatever importance it enjoyed, to this rock and the sheltering fortress upon it; and one thousand six hundred years later, almost the very next time it comes within the view of chroniclers from the west, it is as a fortress, in connection with the wars of Hyder Ali, and his more famous son, Tippoo Sahib. Now that his devastating wars and remorseless cruelties are things of the far past, Tippoo is probably better known to school-boys and Englishmen of this generation by the horrible plaything of his now in the old East India Company's museum in London, than by his once notorious feats of arms. This plaything is an automaton wooden tiger,<sup>1</sup> in the act of devouring an Englishman; and by turning a crank connected with internal machinery, growls and groans are made to issue from the beast and his victim while the feast is going on; at least that was the case a few years ago; but its vocal organs even then, by reason of much grinding, were in a broken down state.

A hundred and thirty years ago this rock-fort was the bone of contention between the last of the old Nayak kings of Madura, the Mahrattas, and the Mohammedans of the Dekkan. In Hindoo warfare the rock must have been an almost impregnable fortress, but it yielded to a day's siege of the English, in 1767, and was again captured in August, 1790. From that day the British have held uninterrupted rule over the Madura District.

For more than fifty years Dindigul was a military station of the East India Company; but within recent times the troops have been withdrawn, the fort dismantled and disabled, and the old cannon of Tippoo and of the Company rolled off the rocks into the plain. Broken fragments of them are now doing

<sup>1</sup> Tippoo's name means Tiger. His soldiers were his tigers of war, and the jungle tigers were his pets, and often his executioners. He kept a cage of them in his palace, into which he was wont to have his disgraced favorites and prisoners of war thrust. On capturing his capital, Colonel Wellesley found a large tiger chained to the door of his treasury.

duty as anvils in the more pretentious native blacksmith shops, in many a village over the country.

Dindigul rock<sup>1</sup> is a representative, in appearance and office, of many similar rocks throughout the Carnatic, — seemingly a great, brown granite boulder, tossed upon the plain, underneath which a town or city might nestle in troublous times, and feel safe. It is between three and four hundred feet high, accessible only on one side, crowned with a fortification of masonry, and is a conspicuous object from the surrounding region. The town lies facing the rock on the east. It has a population of nearly 13,000, with a municipal government, and is the seat of the revenue collectorate, the courts, and the civil administration of a district about as large and twice as populous as Rhode Island. It has recently been connected by railway with Madras, on the north, and with Madura and the seaport of Tuticorin on the south. It has probably been the seat of a Romish mission for more than a hundred years. The Goa Portuguese and the Jesuit factions each have congregations and churches in the town; that of the Jesuits is a new, imposing, cathedral-like edifice. They have also an orphanage, and numbers of outlying congregations.

But chiefly as related to the Madura mission are we concerned with Dindigul. From the city of Madura it is distant thirty-eight miles, in a northwest direction, at the opening of the great Kambam or Dindigul Valley into the plain of the Kavery. It was the first occupied outpost of the mission. From Dindigul as his center, Mr. Lawrence, almost forty years ago, traveled, and preached, and organized Christian congregations over a district of country one third the size of Massachusetts. He labored with apostolic earnestness; and though the natives are not much given to using or remembering hard European names, and though Mr. Lawrence died twenty-eight years ago, after a missionary service of but ten years, his name is still remembered and repeated in scores of villages over the district.

In 1837<sup>2</sup> a missionary family and a school represented Protestant Christianity and its missionary work in Dindigul. To-day, the region opened from that point is embraced in four missionary stations, of which Dindigul is only one. In the town there is a native church ministered to by a native pastor, supported by his people. In the station there are nineteen congregations, numbering more than one thousand adherents. A number of these are gathered under another native pastor. We find, also, twenty schools, with seven hundred and sixty-four pupils. One of these is a school of high grade, where may be found one hundred and seventy-five Hindoo and Mohammedan boys, studying Christian text-books and the Bible.

A medical class, a dispensary, a general hospital, and a lying-in hospital, for the most part supported by the Government, are in charge of the missionary. Last year fourteen thousand five hundred and sixty-nine patients were treated, and through the medical work thousands were brought within reach of the gospel, and their minds and hearts opened to listen to it.

Adjoining the American mission premises are the grounds of the English Vernacular Education Society. This Society, organized soon after the Indian

<sup>1</sup> The name signifies the pillow-rock.

<sup>2</sup> The station was first occupied in November, 1836, by Rev. R. O. Dwight, six months later by Rev. J. Lawrence. Subsequently Rev. G. W. McMillan and Rev. E. Webb spent most of their missionary life there. The present occupant is Rev. E. Chester, M. D.

mutiny, to promote vernacular education throughout the Empire, confines itself chiefly to publishing school-books and training teachers. Its normal training institution at Dindigul is in a thoroughly efficient condition, and doing excellent work. The Madura mission has received valuable aid from this auxiliary.

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#### HENRY S. WEST, M. D.

THE death of Dr. West, of Sivas (on the 1st of April, 1876), has left a vacancy which it will be very difficult to fill, and will be felt as an almost irreparable loss by the whole body of missionaries in Turkey.

Dr. West was born at Binghamton, N. Y., January 21, 1827; was educated at Yale College and the medical college of New York City; practiced medicine for some years at Binghamton; sailed from Boston, with his wife, January 17, 1859, to join the mission to the Armenians of Turkey, and has spent most of his missionary life at Sivas, but exerting a widely-extended influence. He came on a visit to the United States in 1868, on account of the health of his family, but returned to Turkey the next year.

The estimation in which he was held, and the widespread sorrow which his death occasions, clearly appear in statements which have been received from one of his associates at Sivas, and others. Mr. Hubbard wrote, the day after he was buried:—

"Another tired traveler has finished his journey and fallen asleep. Yesterday, amid the lamentations of this whole city, we laid in the grave the body of our beloved physician, Dr. West. Constant pressure from diseased bodies and diseased souls that thronged him on every side, in every place, had so far reduced his strength, that while attending one of the poor families of Sivas, in the children of which he had become much interested, he contracted from them the typhus fever, and this becoming complicated with pneumonia was more than a match for the best medicines with the most tender and devoted nursing.

"Those of us who have seen death in many forms, and many times, never knew the angels to come more gently than they came to him. Lovingly, to an inexpressible degree, they seemed to part the great soul from the weary frame, and bear it away.

"The Turkish Empire has lost a national benefactor; Sivas station, and all the neighboring stations, have lost a father and a brother. The memory of his meek, earnest life is a reproof and an inspiration to us all. During the series of meetings that grew out of the week of prayer in Sivas this year, he took his turn in preaching, and, in addition to his medical practice, did more than any one of the rest of us in pastoral work and personal conversation. His hard day's work was seldom followed by refreshing sleep at night; but as we stood by his side in his last moments on earth, we thought we had never before seen a more beautiful illustration of the familiar words, 'He fell asleep.'

"And now, for the first time in my whole life, I am lonesome. His sleep seemed so peaceful, and he had been so patient, loving, and thankful during all his fever, that at last I felt, for a while, like lying down by his side and sharing with him his quiet sleep."

Mr. H. N. Barnum, of Harpoot, on hearing of the death, wrote:—

"Dr. West was a noble, cheerful, kind, unselfish man. He was always ready, at whatever personal sacrifice, to help a missionary family in any time of need. He was a man of rare skill in his profession. I presume that it is no disparagement to others to say, that there is probably no physician in the Turkish Empire who enjoys an equal reputation among the people.

"He was withal, and best of all, a humble, sincere, earnest Christian. In addition to his professional services, he trained up quite a body of native physicians in a region cursed with ignorant quacks. One of his students is a physician in Harpoot. He is equal to the average of his profession in America, and is the only trustworthy doctor within about one hundred miles. When this young physician was examined, four years ago, in Constantinople, by the Faculty of the Government Medical College, for a diploma, his examiners said: 'The Turkish Government is greatly indebted to Dr. West for educating so many young men, and so well, for the medical profession.' Through these pupils, and in other ways, Dr. West will perpetuate his influence."

Mr. Tracy, of the Marsovan station, now in the United States, has furnished the following statement:—

"One of the most noted men in Asia Minor has passed away. He pursued his course in the medical department with such quiet zeal, exhaustless patience, and consummate skill, that he attained an eminence reached by comparatively few in his profession. The almost unprecedented number of surgical operations which he has performed have given him celebrity, not only in the East, but also in Europe and America. His lithotomic operations reached the number of one hundred and fifty, or more, of which scarcely half a dozen resulted unfavorably; and other operations were numerous in proportion. The blind eyes he has opened are past counting; the crippled, the deformed, the sick from various diseases, who have been relieved by him, if all assembled, would make a great host. Much the larger portion of these cases were attended without pay, and all his earnings from patients able to pay were turned over to the treasury of the Board. He received, personally, nothing but his regular salary; yet many a case which he has attended would, in America, have brought him hundreds, even thousands of dollars.

"Wherever he went, the diseased, the halt, the lame, the blind thronged him. It reminded one of the multitudes following our Saviour; and the natives remarked, 'He is like Jesus.' Pashas and great men would humble themselves to secure the help of this plain, unpretending physician. The ignorant would get his prescriptions and hang them about their necks as charms, or dissolve the papers in water and drink them, hoping for healing efficacy.

"His simplicity and faithfulness were admirable. Without hesitation he would lay his ear, for auscultation, on chests so foul and squalid that native doctors shrank from them. He never flinched in duty, and never showed a nervous hand in the most difficult operations. It was affecting to witness when, as ether was about to be administered to the patient before the operation, the doctor would call on some gray-bearded native brother in the company to offer prayer, then coolly give the ether, take the knife and proceed.

"Dr. West's special duty was the care of the missionaries in sickness, and this duty he discharged with great faithfulness, not shrinking from any hardship, making long and perilous journeys on horseback. All Asia Minor became fa-

miliar to him on account of these travels. The story of his adventures and his medical practice in Turkey would make a singularly interesting book.

"The missionaries who have enjoyed the benefit of his inestimable services and genial society, feel bereaved and downcast at his loss. Who now will brave storm, and mud, and winter snows, wolf, Circassian, and Koord, on wild mountain and desolate plain, to minister to our sick, bringing such love and skill to the work? Ye afflicted, poor, and sick of Pontus, Cappadocia, Galatia, Cilicia; ye dwellers in mountain hut and miasmatic plain; we weep with you. You will now know what 'the beloved physician' was to you, when he is no longer within your reach, and you have no one like him to go to, with your sicknesses and troubles.

"He has now joined four of his own dear children in the other world. May the God of the widow and the orphan sustain and console those who remain till they are all reunited."

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#### LIGHT AND SHADE.

THE *donations* received in May were slightly in advance of those received in the same month last year. The exhibit for nine months, ending May 31st, shows that, notwithstanding the wide-spread business depression of the country, which has been particularly severe in the Eastern States, the contributions of the *living*, including Centennial Offerings, have fallen but \$1,907.29 below those of the same period last year; and this result leaves out of the account \$39,197.82 which have been given toward the extinction of the debt which was left as a burden on the treasury at the close of the last financial year. Were this the whole truth, the condition of the Board would be very hopeful and satisfactory.

But the treasurer has been accustomed to receive a considerable sum through the kind remembrances of friends who, in anticipation of their final surrender of their stewardship, have wished to do something more for the heathen (the income from *legacies* last year was \$90,202.38); but during the nine months of the present year, he has received from this source only \$35,081.64. If this decrease shall continue, proportionately, to September 1st, the total loss will amount to \$42,130.83. The explanation of this phenomenon, which is without a parallel in the history of the Board, is quite too easy. The financial derangement which has affected the *living* so widely, and often so disastrously, has affected the estates of the *dead*, so that their benevolent intentions are frequently baffled, in whole or in part.

The inference is obvious. Inasmuch as the God of missions cannot be supposed for a moment to desire the curtailment of the missionary work, but sees fit, nevertheless, to diminish *one* of our two main sources of revenue, it is clearly his wish and aim to have the *other* source of revenue more fully developed. In other words, as the contributions of our departed friends fail us in part, the contributions of our living friends must be relied upon to supply this unexpected lack of service. This, then, is the problem for our churches. (1) Let there be no decrease of the *donations* made by our congregations, as compared with those of last year; but rather, (2), let there be an advance of not less than ten per cent. to cover the prospective deficit in *legacies*.

## WHAT MIGHT BE — AN EXAMPLE.

THE following letter, just received, sent with a contribution of \$110.50, from a very feeble church, furnishes a good illustration of the readiness with which the Board might be relieved from all financial difficulty, by prompt action on the part of pastors and other friends:—

"DEAR SIR,— We are glad to send you so liberal a contribution this year. Our church has been very much weakened by migration, and we have only a handful left. The monthly concert has been maintained month after month. In one of these monthly concerts a digest of the 'Herald' was given. Among other things there was the suggestion of each church member increasing his subscription for the year by one dollar. This suggestion was instantly acted upon, and all present readily agreed to advance their subscriptions by one dollar. Others not present were allowed the same privilege, and very generally gave the required sum. Some did not content themselves with one dollar; as, for instance, our senior deacon, who gave forty dollars. It may be safely inferred that this deacon has been largely instrumental in keeping alive this time-honored institution of the church,— the monthly concert.

"This, sir, is what has been accomplished by a weak church, and did all the churches respond half so liberally, the Board would soon be relieved of all embarrassment.

"As a means of keeping alive the missionary spirit, the churches should hold fast to the monthly concert. Its influence in this church has been great."

## MISSIONS OF THE BOARD.

*Micronesia Mission.*

MR. CHAMBERLAIN'S report of the last visit of the *Morning Star* to the Micronesia mission stations was received before letters from the missionaries came to hand, and extended extracts from it were given in the *Herald* for May, presenting a pretty full view of the condition of the work there. Yet abridged extracts from the letters received a few days later should be published, beginning now with the more westerly islands, and following the course of the vessel on her return to Honolulu.

## MR. STURGES' VISIT TO OUT-STATIONS — THE PONAPEAN TEACHERS.

Mr. Sturges wrote from Ponape November 2d, just after his return from the Mortlock Islands (where, it will be remembered, he had organized three small churches, fruits of the labor of Ponapean helpers), and from Pingelap and Mokil. He states:—

"On the Sabbath, October 10th, we came to anchor in the lovely lagoon of Lukunor, just in time to go on shore to the meeting. The population, near eight hundred, drawn up in good order and double file, along the nicely graveled road, sang, in their own beautiful language, a welcome to the teacher, and shook our hands till they fairly shook with pain! We were all thrilled with delight as we entered their neat and crowded church, to witness the attentive audience. This was the more remarkable as their teachers were absent at an out-station, six miles away. I told them to go on with their meeting, in their own way. They prayed and sang; we said a few words in English and sang; and so had a good meeting.

"In the afternoon we went in the ship's boat to the out-station, where we met our dear teacher, looking very clean and civilized, with the swarms of natives as eager to see the missionary, and grasp him by



the hand, as loving children ever are to meet the returning father. . . . After a very thorough examination of candidates, there, in that neat, substantial church, hid away in that lovely grove of cocoanut-trees, on the afternoon of October 11, 1875, I married, baptized, organized a church of fourteen members, and ordained two deacons. Thus in a little less than two years from the first naming of Christ among these people, we have the Lukunor church. Is it not a vine of Christ's own planting?

"The next day, with all our teachers on board, we had a delightful sail over to the Satoan lagoon, and came to anchor just before sundown. We held a short service in Opetai's house, and after a most pleasant season with those pleasant people, returned on board, full of praises to the wonder-working God. . . .

"On Friday, our mission party, with the delegate, went early to Satoan, where Painapaj and Loi'j are doing well, living in a good house, worshiping in a substantial church, and kept in good condition on the food loving ones provide. Here a church of eight members was organized, deacons elected and ordained, and the church welcomed to the family of churches. Saturday was spent in general work, and in getting ready to organize the church on 'Ta,' where Opetai and Opetinia have their home; and on Sunday the work was completed. Sixteen were organized into the Ta church, two deacons were elected, and Opetai was ordained an evangelist. It had been a very busy and eventful week, but I did not feel weary till the work was done, and I went on board to depart on the morrow, the mind and heart too full and busy for sleep.

"The 'Star' did not sail on Monday, so I had one day of leisure with our dear, dear teachers, and O, the luxuries of that day. In the evening we walked out, and, seated upon a platform of stones upon the beach, looking out upon the ocean, we talked of the past and the future of their glorious work. I asked them if they did not sometimes get lonely, and if, as they looked out over the wide ocean towards their native island, they did not regret that they had come away. I shall never

forget the heavenly smile that lighted up Opetinia's face as she said, 'Yes, we did cry a little here once. It was the day you left us. We came here and watched the *Morning Star* as she squared away to go to our native island, and we could not help being a little sad. But that was the only time.' Dear ones,—I had cried a little as I left them surrounded by the swarms of savages, with only their promises to feed and take care of our trusting, loving children; and now, very happy were we all together, after less than two years, with hearts full of joy.

"So it is the missionary has more than his hundred-fold, yea, his thousand-fold, as he goes along. This joy of a father seeing his children settled and doing well in the great West, bringing in grand-children in little groups, is just the highest joy possible on this side the river; and I don't see how it can be much higher on the other side!

"On Tuesday morning, early, October 19th, we got out of the Satoan lagoon, and stood up as close as a head-wind would allow for Pingelap. On the following Sabbath we passed in sight of Ponape, and most of the next Wednesday was spent in beating up to Pingelap, a strong current taking us to the south, away from the island. Leaving the ship some eight miles from land, we landed in the boat, about sunset, and found the entire population gathered on the beach and along the beautifully graveled walk up to the house of the teacher, and so on to the church. Any one who has had the experience of shaking hands with one thousand people at a time, may know the pleasures and aches of that hour. After supper, taken in the teacher's house, from a table lighted by two good lamps, and waited on by a good-looking and well-dressed boy, we went into the new church, to be astonished at the well-dressed audience and the stone house. Wonderful! Two years ago, when I first landed teachers there, there was hardly a native with a single article of foreign dress, and now there was hardly one, big or little, that was not pretty well dressed! The church is a new stone structure, about 45 by 70 feet, the walls 4 feet thick and 14 feet high, the roof a model for strength

and taste. With such surroundings and such surprises, it could hardly be otherwise than that we should have a good meeting.

"After such sleep as I could get, in the best bed the town could afford me,—a mat on the floor,—at an early hour I was up and out to the sunrise prayer-meeting; attended by at least four hundred people. The hurry of marrying, examining candidates for baptism, holding public meetings, etc., went on until about noon, when I found my strength about gone. The good deacon 'mayor' took me along a beautiful graveled road to a nice-looking bath-house, under the richest cocoa-nut grove I ever saw, and remarked, 'We made this for you.' I entered the little house, in which was a pool of clear, cold water, and O, the luxury of that bath, and of the feeling that these kind people had so cared for their 'father missionary.' I came out almost as a new man, strong for the work of the afternoon. The church was pretty well filled. There came first the public meeting,—designed for the delegate, and the Captain and others to address them, the baptisms and the communion. [One hundred and six were baptized.]

"At dark we squared away for Mokil, where I landed next morning about nine o'clock, and entered upon a very busy day's work. Ten were admitted to the church, a few cases of discipline were attended to, and a little before night we left that most interesting people gathered on the beach singing, 'Shall we gather at the River.'

"On the Sabbath, about ten o'clock, we anchored in the Ponape lagoon, just four weeks lacking one day from the time we left, having made the whole round of our outside circuit, everywhere prospered and greatly cheered. From the Mortlocks we brought up to our school four, from Pingelap ten, and from Mokil six, who are here to get what light we can give them, and then to go back to let their light shine."

#### THE WORK ON PONAPE.

Mr. Logan sends a brief report of the Ponape field, where, including those newly formed, and others at the out-stations,

there are now fourteen churches. On Ponape itself, he says:—

"The year has not been one of marked progress in the work. Some in whom we had great confidence have fallen into sin, and the accessions to the churches have been few. There seems to be a sifting process going on, which is perhaps desirable, and there is also a manifest coldness among the Christians. But the close of the year has been marked by an unwonted interest in education. Schools have been kept up by native scholars at Japalap and Kiti. When the *Morning Star* came the school at Oua numbered upwards of one hundred pupils, and that at Renan, about seventy."

#### CAPTAIN HAYES—KUSAIE.

Mr. and Mrs. Snow went from Ebon, on the *Morning Star*, to Kusaie, their former field. After leaving there, Mr. Snow wrote (November 24th):—

"As to Captain Hayes, I am sorry to report so badly of him. After leaving Kusaie last spring, for Ponape, he threw off the thin mask of piety he had been wearing, and rushed headlong into his former course of villainess.

"Our visit to our old home and among our dear Kusaieans, this year, was one of the pleasantest we have ever had. Such a contrast with the state of things when the deposed king had the sway! During the eight weeks we were there we had a school of six and a half weeks, with from seventy-five to one hundred and thirty pupils. The king has a regular weekly meeting with the fallen church members, trying to win them back from the paths of wickedness to ways of virtue and holiness. Such an infinite contrast with the course of the old king! And another marked contrast is his noble liberality to his pastor and to the missionary cause, giving a half barrel of oil per month, for himself and family. This liberality has had its influence on the church and people also. It was beautiful to see them, the last part of the month, making their preparations for oil as regularly as they would prepare food for their families. The result has been more than 510 gallons for monthly concert, and 118 for books; also \$19.18 cash. The people have also



built a good, substantial church, 30 by 40 feet, with twelve-foot posts, which was dedicated while we were there. They also rethatched Dove Island cottage. They are about building a school-house and rebuilding the wood-work of the large stone church. I find that, during the year, nine have been received to the church, two fallen ones restored and two children baptized. But four have been set aside from the church, and three have died."

#### MARSHALL ISLANDS.

Messrs. Snow and Whitney (of Ebon) both visited several other islands of the Marshall group, occupied by Hawaiian laborers, and both wrote while at Jaluij (or Jaluit), respecting the work on these islands as well as at Ebon. Brief extracts only can be given from these letters. Mr. Snow says:—

"While we have trials [at Ebon] in the falling away of many of our church members, and in others falling to come up to the fair standard of Christian life and character, and also in our schools, many of our most promising pupils disappointing our high expectations, yet there is much to encourage us, looking upon our field as a whole.

"The work on Mille is very encouraging now. During our stay at Jaluij, report of a very cheering character has come to us from a large island to the north, where teachers have recently gone. It is remarkable how they have found favor with the people, who come forward voluntarily to support them, and are taking right hold of learning to read; and the highest chief of this range, who is residing there for the present, sends out his large proa Saturday, to bring in the people for the Sabbath service.

"Let me say, however, that while at Jaluij we found some of the most disheartening, discouraging things I have seen in all our cruise. But they are in their incipient state, and my hope is that the darkest part of the dark cloud may pass over, and the ordeal through which some are passing may work for the more permanent establishment of grace and the development of more vigorous Christian character."

#### A SEVERE STORM.

Writing from Jaluij, November 22d, Mr. Whitney mentions a storm, which is noticed more fully by others, and from which, in its greatest severity, the *Morning Star* narrowly escaped. He states:—

"Here we are, at anchor, eleven days from Ponape, the quickest passage ever made this way by the *Morning Star*. But we find devastation and ruin here. The gale we encountered, and which helped us on our way, was a part of a heavy gale, almost a hurricane. Two schooners and a barkentine were driven ashore and are lost. Had our *Morning Star* been here she too would doubtless have been keeping them company, and we mourning her loss here on shore. But it is not so. We now see proof of God's mercy in the calm which detained us two days after we were ready to sail from Ponape. It is a sorry time for the people here, and all seem sad. Food will be scarce, and unless they have help they will suffer. I fear some will perish, as they tell us that this point, Jebwor, is the least injured of any on the island; and here very few bread-fruit trees are left, and the cocoanut trees are so twisted about that the fruit will fall off in great measure. Our Hawaiian missionaries will suffer, I fear, if the gale has reached the Windward Islands."

#### EBON REPORT.

Reporting more specially the work of the previous year at Ebon, Mr. Whitney writes:—

"During the year past we have had many times of discouragement and much trial in the way of falling away of church members. I have written at times with great encouragement, and ought not to fail to write when reverses come. Three of the young chiefs of whom I wrote in 1873, as being with us in our work and trying to help us, united with the church. These have all returned to their sins, and have been set aside from church fellowship. During the year, from September 1874 to September 1875, twenty-one have been removed from the church, and all but one of them for breach of the seventh commandment.

"We have, in the same twelve months, received to the church forty-five, and eleven have been restored. Eight children were baptized. Our Sabbath services have been usually well attended. There is interest in the Sabbath school, and many things indicate advance. We mourn over the fallen, but the record of the year's work is not wholly discouraging.

"Our school was in session only eighteen weeks. Sickness kept us from beginning earlier, and when we were ready the natives were all sick with influenza. The school averaged only about twenty-five. It does not yet meet the demand for native teachers. Two or three whom we had thought of as candidates were among the fallen ones. One only has gone out this year,—a son of old Kai-buki, who befriended Dr. Pierson and Mr. Doane. He has gone to Ailing-laplap (or Elmore Island) at his own charges, and the report which comes is cheering.

"Our people have done something in the way of contributions for monthly concert. We have put 268 gallons of oil, and \$17, on the 'Star,' as contributions. The value of the oil will be from \$75 to \$100, and the contributions from other sources on Ebon will be \$30, or more."

#### APAANG.

Mr. Taylor, of Apaang, wrote on the 18th of November, respecting the work there:—

"This is a great day for Apaang, though but a small portion of the people know it from any other day, or knowing, care. As it is the eighteenth anniversary of the landing of Mr. and Mrs. Bingham on this island, I appointed it as a day of thanksgiving and prayer. Services were appointed at ten o'clock. At that hour a congregation of about a hundred and sixty assembled in the church, of whom more than sixty were clothed, and sitting on benches. After singing and prayer I read the sixty-seventh psalm (which I had requested one of the Hawaiian missionaries to translate for me), and preached from the third verse. All paid close attention while I spoke of Mr. Bingham's coming among them, of his work here,

the growth of the church, the spread of knowledge and light, the books which had been prepared for them, and of God's mercy to them even while they abused his servants, and when they shot one, in 1869. I spoke also of the three who have died in the faith here; and when I referred to Mrs. Taylor's death, and her dying message to them, there were tears in the eyes of a number. The two Hawaiian missionaries present also spoke, and the services closed by singing the hymn, 'The morning light is breaking,' and with the benediction.

"The interest which commenced when we were all at Butaritari, attending the general meeting, still continues. The Sabbath congregations vary from 120 to 180; and from 40 to 80 attend the morning and evening prayers at the church. I had prayers at the house till compelled to go to the church, by crowds that could not all gain admittance to the house. I took my organ to church when I first commenced having prayers there, and have kept it there ever since. It undoubtedly attracts some; but the main attraction is, I am sure, the Word of God. The demand for books is increasing. I have sold one hundred and eighteen since the first of July. All our Testaments and Hymn Books were sold more than two weeks ago; and fifty more of each could be sold at once if we had them.

"There are forty-six scholars enrolled in the village school, in the mission day-school over forty, and in the training-school fifteen. The forty-six whose names are on the rolls in the village school are all orderly. I send, each day, one from the training-school to assist the teachers of the village school. This, besides helping the teachers, gives my scholars excellent practice. That has not ceased to be a Government school, as it is supported entirely by oil given to the king for that purpose, and not by the mission. With the beginning of the January term I am to start a mission school in a village two miles north of here, with one of my scholars as teacher. The people are to give something towards the support of the teacher. Some of the oil has already come.

"The monthly concert contributions are larger than last summer, and the people have given oil for lighting the church evenings, and for the purchase of seats for the church. Backsliders are returning, church members are more in earnest, and the heathen are coming forward as inquirers.

"I wish you could see my school. There are ten young men, and the wives of two of them, in the boarding-school, and three day scholars. They are all professing Christians, and present a fine appearance as they go to morning and evening prayers, and to church on the Sabbath. All are well clothed. Three of them will, I hope, be prepared for ordination in 1877. A fourth will be as well prepared as either of these, but he is so young (only sixteen) that he will have to remain longer.

"On the whole it is, I think, safe to say that there is substantial progress in all departments of the work here. Ten were received to the church on profession of faith at the October communion, and four children were baptized."

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### Japan Mission.

#### NO REACTION.

ON the 19th of March Mr. Davis wrote from Kiyoto: "We had nearly ninety Japanese at our service at my house last Sabbath morning, and during the afternoon ten other men came, from different parts of the city, inquiring when the preaching is, and gladly listening to the truth, which I spent four hours in explaining to them, as they came in one after another. If anybody not on the ground can imagine the greatness of the privilege of telling ten men in one half day, who have never heard of the true God or of the true Saviour, about these eternal and personal realities, he has a better than ordinary imagination."

On the 31st of the same month he wrote: "I am a little surprised to notice that you speak of a reaction in Japan. We have heard of none here. The opposition which we met with in Kiyoto was no more than was to be expected.

The fact that we have secured permission to open the school, and for three families to reside here, when the Government knew of the opposition and were all the time fearing an insurrection, so that prominent suspected men have been arrested in the city every month all winter, shows that the Government is moving forward. Then Japan begins, April 1st, 1876, to keep the Christian Sabbath, by royal edict. I have said again and again, the nation *cannot go back*. It is going forward, in *real* progress, faster and faster every year. We had forty-three Japanese at our last weekly prayer-meeting, and over ninety present last Sabbath morning. Dr. Gulick places the Bible, or parts of it, in nearly forty different languages, on exhibition to-day, as part of the great yearly exhibition."

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### North China Mission.

#### ADDITIONS — THE GIRLS' SCHOOL.

MESSRS. STANLEY and SMITH, of Tientsin, report a tour of twenty-six days, in February and March, to various places, in some of which there are baptized persons, professed believers, or at least some opportunity and encouragement to present the truth. At one place two children of believers were baptized; at another place three men ("one a particularly promising young man"), and at still another two men were baptized and received to Christian fellowship.

At the close of his account of the tour, Mr. Smith alludes to the state of things at Tientsin and the condition of the mission, as follows:—

"At Tientsin there has been encouragement in some of the chapels. At this season the audiences are invariably large. Some of the missionaries have followed the example of a native helper of the London Mission, who began a *night* service some months ago, which has been attended by good audiences ever since. The ordinary daily audiences are very transitory, sometimes completely changing in the course of fifteen minutes. Those in the evening are a little more stationary. There are some indications

that the Chinese are more willing to hear than in times past, but as yet our own chapel work produces no perceptible fruit. We have not baptized any one in Tientsin for more than a year. Our native church here is weak and small. Some of its members seem to give no credible evidence of conversion. Two other missions have relatively strong native churches here, and one of them an important work in the country—much more extensive than ours—and spreading. There is every reason to hope that if our country work can be followed up carefully, in the course of a very few years it may increase many fold, though we cannot predict the turn which political affairs may take. There are not wanting grave apprehensions of serious difficulties this year between Great Britain and China, but it is yet too early to predict anything. We labor under a great disadvantage at this station, in having no helper who is a *native* of Tientsin. But some stations have no helper at all, so we may be thankful for what we have. Our mission is at present everywhere weak, and there is not much prospect of reinforcement, so far as we can see."

Mr. Blodget reported, in January, the baptism of three men at Peking, two of them members of his school, and also states (January 23d): "Two girls from the boarding-school were received to the church last Sunday. There are one or two more whom we hope to receive before very long. The usefulness of this school is becoming more and more apparent. Two Christian girls who have left the school are living in country villages, in which they are as lights in the darkness. We have good hope that they will be the means of introducing there the word of life. Recently two pupils, who were married to heathen husbands, refused at their marriage to prostrate themselves to 'Heaven and Earth,' and to the idols. This worship of 'Heaven and Earth,'—'Father Heaven' and 'Mother Earth,' the dual powers of nature,—is the central and most important of the religious acts in Chinese weddings throughout the empire. I say they 're-

fused,' but in the case of one of them we had so far prevailed with the husband that it was not insisted upon. The girl was determined in her own mind on no account to kneel. I may add that this husband was at the Sabbath-school last Sunday. Such things occasion more talk among the heathen than many sermons. The young wife just referred to was Mrs. Bridgman's first pupil in Peking. She used to call her 'my little thread,' inasmuch as by her she drew in others, one after another, and filled up the school. Her father was an opium taker, and is not now living. This young child has come to be a modest, well-educated, pious young woman. The husband is a printer in the government foreign type-printing office, and the family are justly proud of her."

#### Madura Mission—Southern India.

##### REDUCTIONS.

MR. NOYES, of the Periakulam station (48 miles west-northwest of Madura), wrote on the 6th of February, from Kom-bai, 30 miles from Periakulam:—

"I have come here at this time to attend a meeting of my pastors, catechists, and teachers, in order to consult with them about the great reduction in our appropriations. This reduction in my station amounts to nearly one thousand rupees (\$500), and as I have always felt cramped for means, and have been accustomed to use up pretty closely what has been appropriated to me of mission funds, besides all I could raise from other sources, the question in reduction seemed a most difficult one to solve. But we met it calmly and prayerfully. We first went over the field, taking up each occupied position, to see what schools or what congregations could be given up with the least detriment to the work as a whole, and then went through the list of native assistants, to find who among them, if any, could afford to work without pay, or who could be dismissed and yet be able to support their families while giving a part of their time to Christian work. . . .

"But after all such changes further

reduction must be made, and I put the question to the helpers, What shall we do next? One school of twenty heathen boys and girls we had decided to disband; some of the catechists were in charge of more than one congregation, or teaching both a congregation and a school, and we did not see how more could be spared. It was proposed to sell the school-house and teacher's house at the place from which we had decided to withdraw; but that money, and more, would be needed to keep other buildings in repair, and the question returned, What shall we do next? Our oldest native pastor, a man of fifty, rose and said he would have no traveling expenses when going for pastoral and evangelical work to places not more than ten miles from his home, but would go on foot. The other three pastors said they would agree to do the same. The catechists and teachers undertook to raise towards their own salary at least one rupee a month, or have that amount reduced from their pay, and all consented to relinquish their usual 'batta' when attending our monthly meetings. This is how we propose to solve the hard question in reduction which you have given us; and I have no doubt that the Lord will bless us in doing it, as I pray that he may bless the Prudential Committee and the Board in solving still harder financial problems."

Mr. W. S. Howland wrote from Mandapalai (40 miles south-southeast of Madura), February 16th:—

"For nine weeks we were here without seeing a white face outside of the family. Mr. Rendall and his daughter spent Thanksgiving with us, Mr. Capron was here the first Sabbath of the new year, and Mr. and Mrs. Burnell have just left us, after a week and more of enjoyment, Mr. Burnell going with me to a good many villages. But work has been plenty and pleasant. The hardest thing we have had to bear was the reduced appropriations. My heart sank when I received the Treasurer's letter. Whom among my helpers should I dismiss? Some are more valuable than others, but the weak ones, as well as the strong,

have congregations in charge. Dismiss the helper and it is hard to keep the congregation. At the first meeting with my helpers they made a number of pledges which will help somewhat if fully carried out. Our congregations are waking up a little and making promises for giving, but only December will show what these promises amount to. We hope in this way to gain for our pastors a better support. My pastors help me much, relieving me of a great deal that would otherwise vex and weary me.

"In going from village to village I find irregularities. The people are so ignorant that they need line upon line, again and again. Among all my congregations there is none like the one where Yesu Tasan (Servant of Jesus) formerly lived. He being dead yet speaketh, and his influence lives in that village. His son, lowest of the low according to caste, is highly respected by the heathen. He goes to their houses, preaches to them, and is listened to. Caste is a terrible barrier, but when men see a truly sanctified spirit, along with sanctified wisdom, they forget caste for the time being.

"Pastor Thomas has recently conducted a short itineracy, taking with him five catechists. They were accompanied by the pastor's wife, and the wives of two helpers. While I believe heartily in the itineracy, I am more and more convinced of the importance of laboring with individuals. I think there has been a tendency of late here, with my helpers, to seek for adherents, and to forget that adherents are not converts.

"We are all praying that the purses of the good people in America may be more open this year, so that next year we can go forward. It is discouraging to read such a report as we have to-day of the receipts of the Board. The work is the Lord's, but he uses means, and if man does not do his part towards furnishing the means, the Lord will withhold his blessing."

#### A TOUR—A SEED THAT CLARIFIES WATER.

Mr. Burnell, of the Melur station (18 miles northeast of Madura), wrote on the 29th of February, while on a preaching tour:—



"In India, where it is often quite impossible to obtain good water, there is a kind provision of Providence for the clarifying of impure and muddy water, which is well worthy of notice. Were it in America it might be called an 'institution,' so common is its use. It is a seed which, on being rubbed again and again on the inside of the common earthen water-pots of the country, has the power of precipitating the earth and impurities, leaving the water tolerably clear, and to a degree suitable for use. During our itineracy of two weeks, we have had occasion almost constantly to use the very repulsive-looking tank-water of the country, thus purified. At only one of our encampments have we had well-water, and then the natives much preferred the common surface or tank-water to this. Habit, usage, and custom are almost omnipotent in India, and many years must pass before Hindoos will learn that their purifying seed does not remove the poisonous taint that produces fever and cholera, and does nothing to destroy animal life that brings the very common and troublesome Guinea-worm, so often making life almost or quite a burden. It is a source of satisfaction to us that this purified water is rendered harmless by boiling, and there is of course a much more urgent reason for the use of 'the cup that cheers but does not inebriate,' than can be found where one has access to the 'old oaken bucket' of former times and happy memory.

"On this itineracy, seven helpers have been working with me. Miss Sisson and Mrs. Burnell, and two native women, were also with us several days. At our second camp, in the large town of Tirapatúr, the ladies met with some opposition from Mohammedans, but generally they were well received and secured a respectful hearing."

#### IDOLATROUS DISPLAY—A HOPEFUL SIGN.

"The place of date is where I toured ten years ago last June, Mr. Capron being then with me, and I have seen some evidence that the former visit is remembered. Our fourth camp was near what was a mission station twenty-two years ago, and I could not but regret that the

town of Sivagunga, with ten thousand people, more or less, should have been given up after having been occupied for years. It was now, perhaps, a time for special idolatrous display. At any rate the place seemed, like Athens of old, wholly given to idolatry. At night there was much of noise and tomtomming,—music, I suppose the people think it. However, there was one hopeful sign that I must not fail to notice. It was a Hindoo girls' school of about twenty-five pupils. The native magistrate came to the tent, while I was visiting the people, and invited Mrs. Burnell to examine the school. We found many of the pupils well on in reading and in the ground rules of arithmetic. A few had a slight knowledge of maps hanging upon the wall. Altogether it was a scene in happy contrast with the old days of helpless and hopeless female ignorance."

#### A BEGGAR'S TRICK.

"An incident of this itineracy is worth mentioning, as showing how easily this Tamil people deceive and are deceived. One morning a young brahmin came to the tent to beg, intimating, by signs, that he had no tongue! He had palm-leaves covered with writing, telling the tale of himself and family, born without tongues. Doubting the truth of his story, and having no fear of brahmins, nor the common dread of defilement from saliva, I pressed my finger upon his doubled-up tongue, and caused its elongation twice, like that of other people, to the discomfiture of the deceiver and the amusement of the company."

#### STATISTICS OF THE TOUR.

"*Mélor, March 6th.* We reached home on the 1st. Our statistics are as follows: Itineracy, 15 days; camps, 6; villages visited, 156, of which 15 were called upon twice; 375 meetings; 5,845 adult hearers; 160 tracts given; 368 school-books, portions, and tracts sold. The helpers worked well, and were, in a good degree, successful in selling. School-books are more popular than more distinctly Christian publications, and it is a good thing that in these school-books, with the Tamil poetry and the wise sayings of the

ancients, there is intermingled not a little of moral and Christian truth."

### Mahratta Mission—Western India.

#### SPECIAL INTEREST AT SATARA.

MR. and MRS. BRUCE, who returned a few months ago, after a period of needed rest in the United States, seem to be at once greatly encouraged in their renewed labors in India. In a brief note, written two days after the account given below was prepared, Mr. Bruce says: "I think we never had more satisfaction in regard to a season's labor. The Lord has led us on from one thing to another, giving us encouragement even beyond the expectations of our faith. One remarkable thing in regard to this movement is, that the interest is almost entirely among the higher classes, or castes. You know that in other places we have generally found the lower castes more accessible, and most of our Christians are from the lower castes. Satara is a proud brahminical place, and it has always been regarded as a hard field for missionary labor. The mission there has seen much sorrow and suffering. May it not be that the seed sown in tears is about to spring up and bring forth its fruit?" The following statement is dated March 16th:—

"It is now nearly four months since we went to Satara, and I think you will be glad to know something of our work there. It was our intention when we went there, to spend the greater portion of the cold season in touring in the villages around; but we were necessarily detained for some weeks, and in the meantime a work was developed in the city of Satara which it seemed unadvisable for us to leave, and which in its results seems quite remarkable. Hence our whole season was spent there, in labor in the city. Rev. Mr. Kassimbhai was transferred from Seroor to Satara, as my assistant. He has prepared a number of kirtans, or sacred concerts, which had previously proved quite acceptable to the people. It occurred to me, therefore, to make a continuous and persistent effort to reach the people of Satara by means of the kirtan

and the magic lantern. I first appointed an evening meeting with the shoemaker caste, who had shown themselves somewhat friendly by sending their children to our city school; and after talking and singing with them for an hour, I invited them to an exhibition of the magic-lantern on the next Tuesday evening. At the appointed time the school-house was filled with an interested audience, to whom we had the opportunity of making known the gospel scheme of salvation with great plainness of speech. At the close of the meeting a kirtan was appointed for the next Friday evening, in our large chapel. The chapel was about half filled, and those present seemed attentive and interested. The subject was 'The Excellent Teacher,' and the speaker showed, in alternate song and remarks, the necessity of a divine mediator between God and man. Both the singing and the speaking were accompanied with native instruments of music; and Kassimbhai was assisted in the singing by two or three other persons. . . .

"We have continued our meetings regularly, twice a week, for two months and a half, the interest of the people in the real truth apparently increasing all the time. Near the end of our series, expressions of interest became more frequent, and we recognized at our Sabbath services some of the most constant attendants upon the evening exercises. A number of persons declared their conviction of the truth of the gospel and their need of a Saviour. Several expressed a determination to live a life of faith in Christ, but they were not quite ready to receive baptism and profess Christ before the world. . . .

"During the last week of our stay we thought we would put the interest of the people to the test, and see whether they came to hear the truth, or simply to listen to the music. Hence a preaching service was appointed for the next Friday evening. I was myself surprised to find nearly our usual audience present, and still more surprised that they remained quiet and attentive through the whole service. At that meeting there came a voluntary expression of interest from the audience

which was very gratifying. A Mussulman, who had been very constant in attendance, requested the privilege of crowning the speaker and singers with garlands, according to the native custom of conferring honor and showing respect. It was afterwards reported that this man had openly declared his purpose to become a Christian. I have not seen him, however, since.

"In addition to the special efforts described above, I have, in connection with my native assistants, engaged as much as possible in street preaching. In this also we have met with encouragement. We can generally secure good audiences, in which there are many attentive listeners. We have visited communities of different castes, gathering as many of the neighbors together as we could, and telling them of Christ. In one of these visits I found an old man, a shoemaker by caste, who told me that he had 'held on to the feet of Jesus for two years.' He had often heard the truth, and after talking with him, and seeing him on several occasions, I could not but feel that he was exercising a genuine faith in Christ.

"Mrs. Bruce has also been engaged in direct efforts among the women. She was accustomed to go daily, and often twice a day, to meet the women somewhere, and as she became more acquainted in the city she was scarcely able to accept all the invitations she received. She has been regularly to the women in the jail, and given them a systematic course of instruction, and she has derived much encouragement from the results of this continuous effort in the same direction. Among the twenty-five or thirty women in the jail there are five who are greatly interested in the truth, and of these there are three who, she thinks, have actually received Christ in faith. Of course they have not had their test as yet, but when they are released from the jail, if they do not join themselves to the people of God she will certainly be very much disappointed.

"You will see from the above accounts that the work at Satara is just now in a very interesting state. The native pastor, Vithalraw, a really good man, is thor-

oughly awake to the responsibilities of the situation. The faith of the church has been greatly quickened by what has been witnessed in the last few weeks. We cannot but hope, therefore, that the set time has come when God will answer all the prayers of his servants who have lived there and labored, have prayed and wept over that wicked city, for the last forty years. I am sure that you and other friends of Christ in America will also pray that these hopes may not be disappointed."

#### AN ENCOURAGING TOUR.

Mr. Winsor, of Satara station, wrote from Mahabliishwar, after an extended tour with Mrs. Winsor, saying:—

"We have had a prolonged and intensely interesting tour. We had been looking forward to it for a long time, and praying that God might go before us, and many incidents have been too full of interest to be lost or forgotten. It really seems as though my mouth was filled, and my heart also. I have had audiences of all castes among the men, and my wife among the women, and we are thankful for what we have been enabled to do. Sometimes, in America, one gets moist clothes in addressing an audience for an hour, and if it is so there, we may well have the same experience here. I have returned to my tent, both morning and evening, completely drenched, after addressing an assembly of natives in their villages.

"This time we went off the general line of travel, and found many villages where the name of Christ had never been proclaimed,—some in which it was known by a few who had gone to different places and had heard the name,—but 'Who is Christ?' was the universal question among the people. We visited fifty-two villages, and had audiences numbering in all 4,820. Of these 3,554 were men and 1,266 women, and it has been a blessed work to go among them and preach the gospel. The people listened intently, some were moved to tears, and we hope souls will be gathered in.

"To go among them as we have gone requires courage. One needs to feel that

God goes before him and with him, and I am sure we have not been without some experience of this kind. We have felt the Divine help, and it has seemed really, at times, as if an inspiration came upon us, aiding us in the work we had undertaken."

### Eastern Turkey.

#### ENCOURAGEMENT IN THE HARPOOT FIELD.

THE intelligence from fields in Eastern Turkey continues to be very cheering. Mr. H. N. Barnum wrote from Harpoot, February 17th:—

"Of our work as a whole, I can say only, in brief, that it is more hopeful than at any time since my return from America, nearly three years ago. No divisions exist. In several places the people have been making a vigorous effort to free themselves from debt. Here in the city daily meetings are held and well attended. In Heusenik the congregation, since the week of prayer, has been largely increased. On a visit there with Mr. Browne, a few Sabbaths since, I was struck with the large number of young men in the congregation. The church in Hoghi, after the death of its pastor, had no regular supply, and for more than a year had no preacher at all. A year ago they were in a very cold, low state. Last fall they called one of the students of the seminary, and the congregation has come up from 50 to 150, the two schools are full, and there is a general interest in the village, which is a large one. The pastor of the church in Palu writes, that after the long and painful division which nearly destroyed the work there, they are enjoying a season of refreshing. The preacher in Temran also writes that the Holy Spirit is manifestly at work in the community. Their prayer-room is uncomfortably crowded, and they hope that the firman which has been secured from Constantinople, after a three years' effort, will allow them to build a comfortable chapel, though it is doubtful whether it will not be set aside by local opposition. And now, as I write, I have a letter from the pastor of the church in Ichme, in which he says: 'Our congregation is in a good

state. There are some awakened persons who are thinking of their spiritual condition. There are always some present from among the Armenians, and they come even from the village of Zartarich. A few days ago I went to the house of the worst man in that village and he received me pleasantly. More than twenty men gathered there, and for three and a half hours they listened attentively while I read and talked to them of spiritual things. When I left, after prayer, they cordially invited me to come again. From several other places, too, we get encouraging news, while in some there is much coldness. We have longed to see a general revival throughout this field, and the whole mission, and the whole Empire."

On the 30th of March he wrote again:—

"The preacher in Temran writes: 'Thank God, the work here is progressing this year. The brethren are awake, and the Lord seems to have come near to us. We were formerly sad on account of the work, but now we are full of joy. Three thousand times thanks to God for not leaving us in sorrow. The congregation is increasing and spiritual blessings are falling. Yet the wiles of Satan are many; but I feel confident that we shall not only escape his snares, but that they shall even turn out to the furtherance of the gospel. Our congregation has grown from 80 to 200, and our room for meetings is most uncomfortably crowded. Whether the new firman, which we have obtained after three years of effort, will avail us for building the new chapel, we cannot yet tell.'"

#### THE REVIVAL AT BITLIS.

Miss Mary Ely wrote from Bitlis, March 24th:—

"I am *burdened* with joy, and long to tell you a little about the continuance and increase of the precious revival here. From the week of prayer to the present time a quiet, yet decided awakening has been going on. The circles of its influence widen week by week, while great and blessed changes are constantly taking place. The Holy Spirit is speaking to all classes, leading Christians to renewed consecration, and inclining many

hitherto impenitent to accept the gracious offers of mercy. Old, and young, men, women, and children are heeding the gentle call and yielding their hearts to his guidance. A large company, most of whom have been for years persuaded of the truth, are now aroused to seek their souls' salvation, and are earnestly imploring the counsel and prayers of Christians. For these, especially, we feel moved to send you the many-voiced entreaty, 'Pray for us.'

"Eight prayer and inquiry meetings are held, on five evenings of the week, in wards remote from each other. These are largely attended, so much so that many places have been found too strait, and instead of holding the meetings from house to house, the people are now obliged to gather at the *largest* rooms, and even then we are often told, 'There was not sufficient place, and some could not find a foothold.' The simplicity, earnestness, and freedom which characterize these occasions are most delightful. One is forcibly reminded of the passage, 'Where the Spirit of the Lord is there is liberty.' Congregations have increased thirty-three per cent. since the opening of the year, and we see many new faces every Sabbath.

"Persecution, which had almost died out here, has been renewed, and several young men who have lately begun to come, have had great hindrances put in their way. Some are cursed and threatened with being disowned, and in many ways made to realize that the path heavenward is indeed narrow and difficult."

An account is then presented of various incidents, and of remarks made by different persons, at one of the prayer-meetings, and the writer adds:—

"There were about one hundred and twenty present, and perhaps more than half took some audible part in the meeting. There were often several standing at a time, waiting for an opportunity to speak or to pray. Twice I noticed *seven* thus waiting for their turn to come. After the exercises had continued two and a half hours the pastor rose to dismiss the meeting, but several were then speaking or standing, and he was obliged to

wait quite a time for silence, to pronounce the benediction."

Mr. Knapp wrote, March 28th:—

"While I have been attending, for months past, prayer-meetings, like the one described by Miss Ely, I have wished you could be present and enjoy with us these refreshing seasons. I have often desired to send you a description of them, but I have felt it my duty to reserve my strength for sustaining the meetings, instead of writing about them; and I am glad that Miss Ely can supplement my deficiency. I continue to attend five evening prayer-meetings weekly, in as many different wards of the city; while our pastor sustains meetings at the same time in other wards. Thus we divide up our limited force. I aim to have these meetings held in private houses and wards not much represented on the Sabbath at our chapel. Last evening, accompanied by my two sons (who have, we hope, recently been converted), and by others, I went to a new ward, forty-five minutes' walk away, where to my surprise there were forty present, the majority of whom were strangers to me. By this means our Sabbath services are filling up with strangers faster than I can form their acquaintance. These Sabbath services gather over three hundred worshippers, and occupy, in the aggregate, over seven hours. I know this is a small number as compared with the ten thousand Armenians in this city; but figures fail to tell the influence the gospel has obtained here. The general feeling among the mass of the Armenians is that there will be a general reformation in their nation; and in great measure they have lost faith in their ecclesiastics and church service, and are neglecting attendance on the latter. In view of this fact I asked our pastor, 'Will they go over to infidelity?' He replied, 'There is not an infidel in this city.' I asked our civil head, a church member, last week, 'Do the outsiders make light of this revival?' He replied, 'There is no scoffer; no one jeers or reproaches; all are serious, and *know* that this is a serious, thorough, spiritual work.'

"As compared with the revivals of



1866 and 1870, this has a larger circle of influence, proportioned to the increased number of our Protestant community. There is a settled conviction that salvation must be obtained. The time in our meetings is mainly taken up in confession and petition; seldom any exhortation, which they feel is best given by personal conduct. There are 'experience meetings,' with two thirds of the time devoted to earnest, heartfelt prayer. Much of this prayer is for others."

A letter from Mr. Pierce, of Erzroom, dated April 10th, announces the admission of nine persons (six men and three women) to the church there, from the out-station Todoveran, some thirty-three miles away, and a village near Todoveran. "There are now ten church members in that region, and it is probable that several others may be received during the summer, and that a church, nearly self-supporting, may be organized there in the autumn." One of the persons received was priest Haratoon, who is engaged to preach in the two villages during the summer.

#### A CONVERT'S LETTER OF THANKS.

Mr. H. N. Barnum sends the following "somewhat abridged translation of a letter received by the missionaries at Harpoot, from a member of the church in Geghi." It is well worth reading:—

"Honored Sirs,—It is well known that even among animals favors are returned for favors shown, or if they cannot do this, they at least show gratitude. How much more should this be the case with men, who differ so widely from the beasts.

"Many persons show favors to others, but it is for some special reason,—one because he is an acquaintance, another because he is importuned, and still another because the sight of suffering compels him. But that which has happened to us was different from all these. We were unknown to our benefactors, they were not our acquaintances, or neighbors, and we had not importuned them. They were at the other end of the earth,—that is, they were at the West and we at the East,—of another lan-

guage and another race. We were lying quietly at home, sleeping, so that instead of our going to them, our benefactors came to us; instead of our entreating they entreated; instead of our seeing our own wretchedness they revealed it to us; instead of our seeking a remedy for ourselves they begged to give it to us. I know well that to do this you endured every sorrow.

"I well remember that, being in Constantinople in 1841, I went to the chapel in Pera, but with no other object than to ridicule the service. When Dr. Goodell began to preach and I to hear, I saw my wickedness. I was regarded as a religious ascetic, but the sermon showed me that I was a satan. I began to reflect, and I saw that the work of the American Board was not of man's devising. The heart of man is not able to originate such things. As I contrasted their goodness with our wickedness, it seemed to me incredible; but I concluded that they had learned this from their Master. As he did while in the world, so he taught his disciples to do.

"I ought to be very grateful to my benefactors for bringing to us the gospel and teaching it to us. They showed us the nut and its flavor, but it was within the shell. In those early days, who was allowed to carry a copy of the Testament, or to read it? How could two people meet to talk of these things? Who even dared to mention the Gospel? There was nothing but beatings and imprisonments, cursings and revilings, and the deprivation of worldly goods, in the villages, in the city, and at home, and especially when the ecclesiastics came together. I well remember how, once, the ecclesiastics and the chief men and the common people gathered en masse; and after earnest consultation they beat me, and burned my Testament and Catechism in the midst of a great crowd. They said, 'Whatever crime you may commit we will forgive you, but we will not forgive you for taking a Testament, and you will be punished even to death, if necessary;' and the chief man among them, a man of great wealth and power, vowed that he would pour into my eyes burning lead.

"Now let us leave these numberless hindrances and persecutions. In this, our fleeting life, which is like a shadow, we have come to see a three-story building, containing our chapel and parsonage, and on it a bar of steel, which is openly struck to call the people to hear the gospel. This not being enough, they have brought, even from America, an organ [paid for by the people themselves], that it may be played while we sing. These seeming impossibilities are not the work of a nation, king, or ruler. They are the work of the fingers of God alone, like the heavens, and the stars, and the earth, and all their fullness.

"Now let us come to the purpose of our words. First of all, how grateful should we be to God, that for the love of Christ, from the ends of the earth, that is to say from the other side of the ocean, he persuaded men, and sent them to us with their books, their bread, their clothing, their ships; causing them to leave their native land, their refined country; sent them to be persecuted and reviled, and in a strange country to die among such wretched men! How grateful should I especially be, whether to God the Father, to Christ and the Holy Spirit, or to the American Board; and what heartfelt gratitude should I cherish to the missionaries, especially those at Harpoot [mentioning them all, male and female, by name], that without any entreaty of mine they took my child, Mariam, with their own bread and at their own expense, educated her, and sent her back again to her native place to labor. [She is the wife of the pastor of the Geghi church.] Afterward they took my other child, Nazloo, educated her, taught her to play our organ, and sent her back to us. Now what return can I make for these benefits? They are not like those of a father or mother, that in return for them I might perform the duties of a child. They are not like those of a master, that I might render service in return. Sirs, the favors done by your Board are not such as we can repay. We are grateful from our hearts; and from our hearts we pray, we entreat God that he may reward you at his coming. May he strengthen you, and

the Board, yet more, and yet more may he sweeten this work to you. With my mouth I am able to say this much. Gratefully we bless you and yours, the Board and God. The Lord strengthen all the benevolent, because many yet sit in darkness. Our Saviour has well said, 'Go ye into all the world and preach the gospel to every creature.'

"To you and to your wives, and the lady teachers, I make known my thankfulness and my heartfelt gratitude, saying, the Lord reward you."

### Western Turkey.

#### POLITICAL AFFAIRS.

IN these days of ocean telegraphs and many daily papers, a periodical published but once a month, and receiving its foreign intelligence by mail, cannot be looked to for the latest information from a field so much disturbed as Turkey. Yet many readers of the *Missionary Herald* desire to know how the missionaries feel in view of the present condition of affairs. But the condition when they write is no longer the condition when their letters reach the United States, and can be printed in the *Herald*. Generally, the missionaries at Constantinople, and throughout Turkey, have not seemed, for months past, to be seriously apprehensive of danger to themselves or to their work. There have been many indications of special religious interest, and many reasons for special earnestness in Christian effort, and the strong hope has been cherished by our brethren that, as in the past so now, Christians at home helping with their prayers and contributions, all commotions and changes, whatever they may be, will be overruled by Him who directs in all, for the furtherance, rather than otherwise, of the great work in which they are engaged.

It may be well to print here extracts from the latest letters received from Constantinople up to the time of sending to the printer the last copy for this number of the *Herald*. They indicate something more of apprehension than previous letters had expressed. Mr. Dwight wrote, May 9th:—

"In haste I will lay before you a few points of the situation here. On the 6th and 7th there was a Moslem riot in Salonica, growing out of the rescue by the Christians of a Bulgarian girl, whom the Government was bringing, under guard, to Salonica, 'that she might express her wish as to becoming a Mohammedan.' The girl screamed for help, the rescue took place, and she was carried by the crowd first to the American consul's house, and he not being at home, to the German consul's house, for protection. From that moment the city was in the possession of a mob of Moslem fanatics, who cowed the Governor, recovered possession of the poor girl, and killed the French and the German consuls. The government here has abjectly apologized, but I am afraid that its grief is the grief of the boy who is about to be punished, rather than any grief which would spring up independently of the sight of the rod.

"The minds of the people here are very much excited, and to tell the truth, we should feel much more easy if there was an American war vessel in the harbor. It may be thought best to postpone our annual meeting, even at this late date, in consequence of the danger of the times. But our hearts are now filled with anxiety for our brethren of the European Turkey Mission. The Bulgarians have risen quite generally, and Eski Zagra and Samokove are both in the thick of the *mêlée*, from all that we can learn. We have not heard directly, but from government telegrams it appears that there has been a certain loss of life about Samokove. The railway is cut and the telegraph also. The Bulgarians are led by Servian officers, the line officers only being from among themselves. They hold the Balkans and foray upon the plains. The Government is at its wits' end, without resource for the stress of the moment. But the Lord reigns."

Two days later Mr. Hitchcock wrote:—

"It is now probable that we shall have no annual meeting. Mr. Dwight and myself, and delegates from Manissa, were to leave here for Cesarea on Saturday. But you will have heard of the uprising in Bulgaria, and the terrible assassination

at Salonica. The excitement here is intense. The Government is in fear of all its Christian subjects, and quite as much so of the old Turks, or ecclesiastical party, — belonging to which are said to be about 40,000 connected with the schools attached to the mosques, — all fanatics, all armed or now arming, and all opposed to the Government, to the spirit of progress, to Christians and to Franks. Public feeling is like a vast powder magazine. Any hour a spark may kindle a conflagration the results of which we do not like to contemplate. In such a state of things we cannot leave home, nor is it safe to travel."

On the 16th of May Mr. Greene wrote, noticing the trouble at Salonica, and then stating:—

"The situation produced serious alarm among the Turks of the capital. The Mohammedan students of theology and law, called *Softas*, and said to number in Constantinople alone from ten to forty thousand, violently stigmatized Mahmood Pasha, the Grand Vizier, as the blind tool of General Ignatieff, the Russian Ambassador, and as the cause of all their present troubles. On Wednesday of last week the *Softas* forsook their studies, bought large quantities of arms, stopped the Sultan's carriage and demanded the instant dismissal of the Grand Vizier. So great had been the call for troops for Bulgaria and Herzegovina that only two regiments were left to keep the peace in a city of a million of people, and even these could not be depended on to fire upon a Mohammedan mob. The Government was unable to stem the tide. The Grand Vizier was dismissed on Thursday morning, before a successor was fixed upon, and for nearly thirty-six hours the Government was without a head and the city virtually under mob rule. The excitement was increased on Thursday by an order from the Government that no newspaper should be published until it had sent its proofs for inspection and approval to the Bureau of the Press. The real object of this order was to prevent the Turkish newspapers from publishing incendiary articles, but it was thought that its object was to conceal the gravity of

the situation. On Thursday and Friday thousands of Softas were assembled before the public buildings known as the Sublime Porte, determined to secure the appointment of such a Grand Vizier as they wished. They were quiet and injured no one, but it was felt that, with no military force sufficient to restrain them, any slight occurrence might be the signal of a fearful explosion and massacre. . . .

"On Wednesday, Thursday, and Friday the Ambassadors met every day for consultation, and each of them sent urgent telegrams for ships of war. On Friday the English Ambassador ordered the captain of the Cunard steamer then in port to keep steam up, and to receive on board any English or Americans who came to him for safety. He also invited all of the English colony, in case of need, to take refuge in the English palace. The Russian Ambassador, against whom there was very great irritation, had his palace guarded at night by the crew of the Russian despatch boat and by several hundred Croats, hired for the occasion. Finally, on Friday afternoon, a new Grand Vizier, a new Secretary of War, and a new Sheikh-ul-Islam (ecclesiastical head of the Mohammedans) were appointed and installed. As soon as the installation was over the Softas dispersed. . . .

"For the immediate preservation of peace at Constantinople several war vessels have already arrived, and a large fleet of English and other vessels is at the Dardanelles. Admiral Worden, commanding the American fleet in the Mediterranean, is on his way to Turkish waters with six or seven vessels, and one of his vessels will probably come up to Constantinople."

Mr. Dwight states (May 18th):—

"The object of the movement of the Softas is to make such changes in the Government as will put a check upon the waste of money by the Sultan. They are not leaders but led. Mithad Pasha, the reputed leader of the movement, is a wise man and a true patriot, and his intention is to prevent any insurrection against Christians, from motives of policy. If the matter proceeds as far as to the

dethronement or murder of the Sultan it will be difficult to prevent bloodshed. We await the result with trust that the Master will direct us, and care for us, in this trying time."

### Austrian Empire.

#### NEW CONFLICTS.

MR. SCHAUFFLER wrote from Brünn on the 8th of April:—

"Another storm has burst upon us. In my last I told you that I was delivering weekly Biblical lectures, for which I received permission of the authorities. All went well until the ninth lecture (on Zaccheus), delivered March 26th, Sunday evening. The hall was crowded by 150 or 160 hearers, and a good many could not get in at all. Among the audience I noticed the ominously lowering features of a Catholic priest, disguised as a civilian; but, on the other hand, I was cheered by the deep interest many showed as the power of divine love to transform character was spoken of and illustrated. After the lecture a Jewish gentleman and his wife, strangers to me, stopped to thank me, and said they should come often. I never had more attentive and sympathetic hearers than they were. I went home feeling sure that the Lord had been present.

"The next morning I received a summons to the police, where I was informed that I had overstepped the bounds of the permission granted me, by delivering a sermon instead of a lecture! The proof of this lay in the fact that I had treated of the power of the love of God to save men, and had applied the subject by wishing that my hearers might be influenced by that love! I was asked many questions about the denomination (church) I belong to, the society I represent, the object I have in view in being here, the Catechism which my denomination accepts, etc. I was informed that, pending the official investigation, the permission for the tenth lecture (which had been granted me) would be suspended. So my Biblical lectures have ceased.

"In the meanwhile my Lutheran neigh-

bor, a pastor, has poured oil into the fire. Having rejected all my approaches with a view to friendship and coöperation, he is now greatly displeased that I am on friendly terms with several Reformed pastors in neighboring parishes. A few nights since he was aroused by a woman who came to ask his immediate help in quieting her raging, drunken husband. The pastor learned that that man had attended some meetings. Suspicion fell on me. His informant thought I was the holder of the meetings. The police speedily heard of it, and several witnesses have been summoned to testify whether I hold meetings in my dwelling. Of course no proof of any such meetings can be found, for I have carefully abstained from holding meetings either in my own or any other dwelling, since the police prohibition of February, 1875. 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down but not destroyed.' The work is not ours; the responsibility is not ours; therefore we commit our way unto the Lord, and trust also in him.

"I am just summoned again to the police, which makes the fourth time in two weeks. So I must close abruptly."

Three days later he wrote:—

"I have not had a moment to write in since I left for the Police Direction, on Saturday P. M. Judge of my astonishment when I saw two sheets of foolscap full of accusations against me, from the Lutheran minister here! The meanest falsehoods that could be raked together were there collected. Out of that document I was questioned, and asked whether I had paid (or offered rather), my family physician money on the condition of having access to patients; whether I had visited patients in a hospital whose whereabouts I don't even know; whether I had received overtures from Reformed pastors to found a Czechist Reformed Church here; whether I was founding a Scotch Presbyterian Church here; whether I held meetings in my house; whether I had applied to manufacturers for permission to give away tracts to their operatives. And then I was accused of not sending my son Willie (who is in the

gymnasium) to the Lutheran Pastor for the legally required religious instruction. The Reformed Pastor in whose parish Brünn lies, is the one to whom I naturally committed this last matter, and they must fight out this battle with their own authorities. I am glad there's one conflict where I may be counted out!"

Since the foregoing was in type letters of more recent date have been received from Mr. Schauffler in season to be mentioned only in this number of the Herald. On the 11th of May he had learned that he was acquitted by the court, and that no appeal would be taken in the case. He hoped, therefore, that permission to give his tenth lecture would be renewed. But on the 20th he was informed that such permission would not be renewed, and he was orally informed that he would not be allowed to perform any religious work in Moravia or Silesia, and probably not in any province of Austria.

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### Mission to Spain.

#### NEW CHAPEL DEDICATED.

A LETTER from Mr. William H. Gulick, of Santander, dated April 13th, gives pleasant intelligence, thus:—

"After hunting many months for a place suitable for a chapel, meeting with frequent sharp rebuffs and occasional abuse, I found a man who was building a two-story house, with whom I succeeded in making a contract to add another story to the building, and to lease to us, for a chapel and school rooms, the second story. The room is capable of seating one hundred and twenty persons, though eighty fill it well. It is very plain and simple in its arrangements, but is well lighted and cheerful, and quite attractive as compared with our first barn-like place. That was a happy day on which we were permitted to hold in it our first meeting. It was the first Sabbath of the new year, and some five months from the time of our last public meeting. Many of our friends feared that the authorities would put obstacles in the way of our opening again publicly.



I simply notified the Governor, in writing, that the meetings which had formerly been held at such and such places would now be held in the new locale. He accepted the notice without comment, and did not interfere.

"The room was nearly as full as it could possibly be, there being present about one hundred and fifty persons, but all passed off admirably. Our good people, who had for so long a time been deprived of elbow room and lung room, sang the fine old familiar tunes as though they had just been let out from prison. The audience was well behaved and attentive, and we had great occasion for thanksgiving that we were permitted to dedicate our new chapel under circumstances so favorable. We afterwards heard, that while the services were going on several priests and influential ladies from the Roman Catholic church, within the limits of whose parish it happens that our chapels have always been, alarmed at the interest our new opening was creating, called upon the Governor and begged him to stop us. He assured them that he was powerless to do so; but before the hour had passed they were again before him, still more urgently beseeching him to put an end to the scandal; whereupon it was his turn to beg them not to trouble him more about it, as he could do nothing so long as we were not disorderly.

#### A CHURCH ORGANIZED.

"Through the months of January and February our congregations were seldom less than from ninety to a hundred. During that time we held a series of special meetings, preliminary to the organization of the church; but on account of my severe illness during the month of March, the final step was not taken until last Sabbath, the 9th of April. On that day our little flock of seventeen steadfast souls took upon themselves the vows of the children of God, and we organized ourselves into the First Evangelical Church of Santander. It was a season of deep and tender interest to us all, and the simple, solemn, and touching ceremony of the Lord's Supper affected to tears not only several of those who partook with us, but some of those who looked

upon us from the congregation. This assembly, of nearly eighty persons, observed all most attentively, and with perfect quiet and decorum. A little girl, four years old, the child of one of our members, was baptized.

"It may seem that seventeen is a very small number to report after three years of labor; and surely it is, but it has been our endeavor to admit none who do not give good evidence of a changed heart and a new and spiritual life. Had we opened the table of the Lord to all in our congregation who have met regularly with us for two or three years, who are thoroughly Protestants and our warm friends, who, moreover, would have been glad to partake with us, and who in some cases could not understand why they were not permitted to do so, we would have had fifty or sixty. We believe that we have commenced on a basis of *converted* membership, and we hope to keep to that rule, though it shall greatly limit our number as compared with other churches in this land. We cannot but believe that God will bless those who have now confessed his name publicly, most of whom, through two or three years of union with us, have given good proof of their attachment to the truth. May he indeed bless this church more and more abundantly, and make it as a city set upon a hill!

"The beautiful, white-metal communion service that we used on this occasion was a gift to the church in Santander from a class of boys in the Sabbath-school of the Congregational church in Auburn-dale, Mass."

#### PRESENT OF A CLOCK.

In a note dated April 17th Mr. Gu-lick says:—

"A Protestant Swiss gentleman, a dealer in clocks and watches, who had transferred his business here from San Sebastian, on account of the Carlist war, has presented us with a fine clock, which adds not a little to the furnishing of our modest chapel. We the more gratefully acknowledge this useful gift as it is the very first that we have received, in aid of our work, from any of the several 'Protestants' of this place."

## PROSPECTS AND NEEDS OF ZARAGOZA.

Mr. Thomas L. Gulick, who has recently commenced labors at Zaragoza, about 200 miles southeast of Santander, wrote from that place April 15th:—

"We feel that we have been led here by the Master, but we are sadly in need of funds to carry on the work which presses upon us on every hand. As we have so small an appropriation for the year, it is impossible for us to enter upon work which should be done immediately.

"A month ago a well educated Dominican priest came to me, from his home in the Basque Provinces, saying, with every appearance of sincerity and earnestness, that he had read several of our books; that he was convinced of the truth of our views of Christianity; that he had fully decided to leave Rome forever, and wished to cast in his lot with us. He had for years been meditating this step, but had only now succeeded in making his escape. . . .

"He was ready to do anything we thought best, but in the limited state of our funds I did not dare invite him to stay with us. I think we ought to be so situated that we can receive such a man when he comes to us, and at least give him a trial to see what spirit he is of, and what the Lord will do for him and through him. We are liable to have such calls at any time.

"Last evening our chapel was crowded to overflowing, fifty-three remaining in the passage during the whole service, as no more could get into the room. I am thinking seriously of hiring another 'local,' as the present one is much too small for our regular congregation. It is also very badly ventilated, having only one window, and in the hot weather will be almost unendurable."

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Western Mexico.

MR. WATKINS wrote from Guadalajara recently, to a friend in New England, sending an outline map of a section of country around Guadalajara, on which he designated no less than sixty-eight places, "ranchos," "haciendas," "pueblos," and

towns, varying in population from a few families to four or five thousand persons (in one case 8,000), which have been visited by "our men"—helpers in the mission work,—where there are some professed Protestants, in many cases some who seem to be true Christians, and where there is more or less encouragement to prosecute evangelistic labors. He says he shall send another such map soon, apparently of other places, that "when you have the names of all the places, and an idea of their position, you can speak more intelligently of our work." His notes in regard to the different places are very brief, often but a few words, as "Twenty-five or thirty Protestants;" "The chief of police a Protestant;" "Director of hacienda a Protestant, and works effectually among the Indians he employs." But when even such things can be said of so many places, while there is already, at Guadalajara, a church of 110 members, it must appear that the success of this small, bitterly opposed and afflicted mission, commenced less than four years ago, has been, thus far, most cheering. And with reference to the future, if the hand of persecution could be stayed, and true religious liberty accorded to the people, the brightest hopes might well be entertained. A few of the more extended notices of particular places will be given from Mr. Watkins' letter. The names of places it is not best to give.

"Guadalajara church has one hundred and ten members in good standing. From five to ten female members act as missionaries in the city and pueblos on Sundays, and from ten to twenty male members also. Several converts are not yet received into full membership. There is a missionary society with about \$20 in its treasury. The Society intends to send a missionary to —, when they have \$30 of capital!

"At — a service is held by the members of the church in Guadalajara every Sunday morning, three of our church members living there. There are a few converts. Last week one of them was badly wounded by a Romanist, but the aggressor will be punished severely. The Guadalajara church rents a house there

to hold meetings, and they are moving benches there to-day. The church will send a missionary, I hope, next week. The chief of police there is a Protestant.

"At — a member of our church lives, and holds meetings now and then. He is a bright Christian. When converted his wife left him, but she is now converted, and has returned. Twenty-five or thirty claim to be true converts. Quite a number of families are Protestant.

"The priest of — sent me word a few days ago that he did what he could to destroy idolatry among the Indians. Last week a woman died in Guadalajara from that place, a happy death. Two months ago she was a Romanist, now a saved soul.

"At — the chief of police is a Protestant. The fanatics have nearly killed two of our men there. One was badly cut with a sword, the other received several wounds. One of the officers of the chief of police left for fear.

"At — there is a priest who left the church years ago. He has become a Protestant, and sent word to me the other day that he hoped to be able to preach the gospel soon. He studies the Bible. There are from one hundred to two hundred Protestants there, and from ten to twenty converts.

"At — from two to three hundred who are not Papists. They have a large room ready to hold meetings in. We hope, in time, to send a man there. We send them a Protestant school-teacher to-day, one that has worked in the house as a printer. Several converts there. Chief of police a Protestant.

"One church member living and working at —. A bright convert died there. A woman brought a small pig from there to sell, to get means to buy a Bible. There is great danger, the people are fanatical."

#### Choctaw Mission.

It will be remembered that, in response to urgent requests from his former Choctaw people, Dr. Hobbs returned to them in the autumn of 1872, expecting to remain among them but a few years. His

labors have been eminently useful, but his health is by no means good, and he is constrained again to retire from the work. A brief letter to the Treasurer of the Board, written May 25th, a few days before he was to leave, and when he was, as he says, "too much jaded" to write much, mentions some of his last labors, and additions to the churches, thus:—

"My daughter and I returned last evening from an eight days' trip to Lenox, in an open wagon. Eighteen or twenty miles of the road, over rocks and hills, had not been worked for fifteen years. Debilitated and nervous as I am, it was exceedingly wearisome, but the good meetings more than made up for all trouble. Friday, after reaching there and resting an hour, I took Nellie to see, for the first time, our old station, the meeting-house, and the cemetery newly paled in again, where the earthly part of her dear sister Hattie has been resting for twenty years. Then we visited the old mission-house, the frame of which stands firm, and still partly covered. It is on a hill, and a terrible hurricane passed there, leveling the school-house and thousands of large forest-trees, about five years ago.

"Our meetings were all held in a grove, near ex-Governor Wade's house, as the funeral exercises for his wife and grandson were appointed for Sabbath morning and most of the people would gather there. Twenty persons came to be examined for admission to the church. Eighteen were accepted, and two were postponed till the next communion, with three others who could not be present. Four others, who had strayed away, came back penitent and humble, and were restored. Two of them were led astray during the war.

"Seven of the fourteen recent converts were baptized, also six children. At the four last communion seasons at Lenox we have received 10, 7, 6, and 14—in all 37. Seven others are indulging the Christian's hope, and probably will unite at the July communion; also four at Bush Creek, six at San Bois, and three at Green Hill. Our regular communion season was to have been the second Sabbath in May, but hearing of the funeral it was appointed for the third Sabbath. I sent

word that I would be there only on the Sabbath; but they failed to receive the word and all gathered Saturday morning,

and without any minister began the meeting, and continued it till Monday morning. 'A good meeting,' all said."

## MISCELLANY.

### BIBLIOGRAPHICAL.

"*The Great Conquest*;" or Miscellaneous Papers on Missions. By F. F. ELLINWOOD. New York: William Rankin, 23 Centre Street.

In this "unpretending little volume," of 184 duodecimo pages, Dr. Ellinwood, one of the Secretaries of the Presbyterian Board of Foreign Missions, presents a collection of thirty-one papers, prepared specially for pastors and other persons seeking general information on the subject of missions, but who have not time or opportunity for extensive reading, — just such a collection as is often needed. The facts and statements are drawn from many sources, and the value of the book may be gathered at once from the following titles of some of the papers: "The greatness of the work to be done;" "The argument of success;" "Other numerical results;" "The cost of missions;" "Woman's work for missions;" "Mohammedanism and Christian missions;" "The great opening in Japan;" "Evangelization of the American Indians;" "The criticism of travelers upon the mission work;" "Favorable testimony of travelers and others to the value of missions;" "Foreign missionary statistics of the Protestant churches." It is not to be supposed that so small a volume can present *all* that might well be said upon these and the many other topics noticed, but these captions alone will surely lead many to secure for themselves a book presenting so compactly much information which they will be glad to have at hand.

*Forty Years' Mission Work in Polynesia and New Guinea, from 1835 to 1875.* By Rev. A. W. MURRAY, of the London Missionary Society, author of "Missions in Western Polynesia." New York: Robert Carter and Brothers, No. 530 Broadway.

THE history of missions in Polynesia has been one of great interest for many

years. The London Missionary Society, in its last Annual Report, gives the following statistics of its missions in that field: English missionaries, 21; ordained native ministers, 158; native preachers, 348; church members, 15,925; native adherents, 72,016; boys in schools, 8,428; girls in schools, 7,761; local contributions, £3,397 (\$15,985, gold). The (English) Wesleyan Methodist Society reports, in Fiji, Tonga, and Samoa, 857 chapels, 1,836 local preachers, 33,898 full church members, 58,543 scholars, and 148,488 attendants on public worship. These statistics alone are sufficient to show that the work in those islands of the sea has been greatly prospered; and sufficient, also, to indicate that the simple, modest, but well written story of his own life and labors in such a field, for about forty years, by one so much of a leader in the work, and so highly esteemed as this author was, could hardly be otherwise than rich in interest and value. This volume, of 504 duodecimo pages, certainly has much of this richness. It will, of course, be more read in England, among the relatives and personal friends of the writer and of the many other missionaries in that field, but it will not fail to find readers in the United States; and here, as well as there, it will surely more than meet the modest hopes expressed by the writer, — that it may, "to some extent interest and encourage the friends of missions," "stimulate some to increased liberality," "encourage young disciples desirous of giving themselves to the missionary work," and be useful to "missionary students and young missionaries."

About thirty-five years of Mr. Murray's missionary life were spent in connection with the Samoa mission, — from its origin onward; and then, for a few years, he had special connection with, and supervision of, commencing operations in New Guinea.

*Little Children in Eden:* By C. H. WHEELER, Missionary in Eastern Turkey; author of "Ten Years on the Euphrates," "Letters from Eden," and "Grace Illustrated." Portland: Hoyt, Fogg, and Donham. 1876.

THIS is a neat little volume of 157 small pages, designed for children, dedicated to "Sabbath-schools and Juvenile Mission Circles," and well calculated to increase the interest of young readers in the missionary work. It brings to view the condition of children without the gospel in the author's field of labor (about the upper waters of the Euphrates and Tigris rivers), supposed to be the "Eden" in which "the Lord God planted a garden" for Adam, and then presents some very beautiful and touching illustrations of the transforming power of truth among such children, as witnessed by him during his missionary life, — some of the sweetest flowers from his spiritual garden, specially fitted for the children's bouquet.

*In the Vineyard: a Plea for Christian Work.* By Rev. E. F. BURR, D. D., author of "Ecce Caelum," "Pater Mundi," "Ad Fidem," etc. New York: Published by T. F. Crowell, 744 Broadway.

THIS is a volume of 454 open, fair pages, 12mo, on beautiful paper and in neat binding. But the inviting dress is not the best of the book. It is full of good matter. Somewhat quaint in style, it is terse, apposite, admonitory, pungent, but persuasive, winning, convincing. It is not a work on foreign missions specially, — there is one chapter only, not long, and by no means the best in the book, on "helping foreign countries," — but it deals with truths and principles lying at the foundation of work for Christ in all fields, at home and abroad, — truths from which should be built up in all the church far more than we now find of earnest, benevolent, working piety. Well fitted for the thoughtful study of new converts not only, but of all Christians, it may be opened almost anywhere, and only a single paragraph or page, or a single chapter read, as time may serve, not without profit.

#### GLEANINGS.

THE sixth Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church (April, 1876),

shows the income of the Society, for the year, to have been \$77,010.47. The missionaries employed, married and unmarried ladies, were, in India, 25; Siam, 3; China, 21; Japan, 4; Persia, 4; Syria, 5; Africa, 5; South America, 7; Mexico, 3; to North American Indians, 6; to the Chinese in California, 3; — in all, 86. There were also 130 Bible-readers and native teachers.

— Mr. Dole, of the Sandwich Islands, intimates that he cannot report special religious interest at the Islands, but adds: "Mr. Lyman, however, under date of March 15th, reports more than usual interest in the boarding-school at Hilo. It commenced in November, and "without excitement, or tendency to detract anything from the ordinary labors of the school, the boys give more of their leisure to conference and prayer. It is many years since we have seen so long-continued and so general an interest as during these three or four months."

— Here is a note worth noting, from General Armstrong's Normal School for the colored people: "Please find inclosed a check for ninety-four dollars and seventeen cents (\$94.17), the amount of yesterday's contribution to the A. B. C. F. M., from *Bethesda Church, Hampton, Virginia*. This is the church connected with Hampton Normal School, and this is our first contribution for foreign missions. Needy as we are ourselves, we are very happy to have some share in your blessed work."

— There was the usual "crowded attendance" at the anniversary of the London Missionary Society at Exeter Hall, on the 11th of May. The total income of the Society for the year had been about \$574,269, and the expenditures \$577,266.

— The "Missionary Herald" of the Presbyterian Church in Ireland, states: "Not long since there was a meeting of educated natives [in India], none of whom were Christians. They met for five Sabbaths in succession to discuss the question, "Is it likely that Christianity will become the religion of India?" At the close a vote was taken, and was unanimously in the affirmative. They seemed thunderstruck with the result of their own deliberations. At last one of the gentlemen, the headmaster of a government school, got up



and said, 'Then, what are we here for?' This question was echoed by the rest. The meeting broke up and the members never reassembled."

## DEPARTURES.

REV. WILLIAM IRELAND and Mrs. Mary K. Edwards, of the Zulu mission, sailed from New York May 13th, returning to their field.

## ARRIVAL.

MISS MARIA A. WEST reached Smyrna, which is expected to be the field of her renewed labors in Turkey, on the 5th of May, and within a few days was "settled" in her own hired house,—a very fitting one,—“with every prospect of health and comfort,” in the commencement of her work.

## DONATIONS FOR JAPAN TRAINING SCHOOL.

Hinsdale, Mass. Cong. Sabbath-school, by Dr. E. Flint, . . . . .	\$60 00
Previously acknowledged, (see April "Herald," ) . . . . .	4,167 49
	\$4,227 49

## SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MASSACHUSETTS.		NEW JERSEY.	
Amesbury, Mrs. William Boardman, 5 00		Bloomfield, Z. B. Dodd, 25 00	
Berkshire county, a friend, 60 00			
Boston, R. S. L., 5; J. M. Noble, 5; 10 00			
Hubbardston, Maria L. Davis, 20; Anna G. Davis, 20; 40 00—115 00			
CONNECTICUT.		WISCONSIN.	
Birmingham, G. W. Shelton, 20 00		Racine, Dolly D. Nichols, 1 00	
New Haven, a friend in North ch. 10; a friend in Centre ch. 10; 20 00		—, a friend, by Mrs. J. Porter, "In his name," 300 00—301 00	
Waterbury, a Centennial offering for the debt of last year, 258 75—298 75			
NEW YORK.		CHINA.	
New York, H. I. 25 00		Tungcho, Friends (in 1874-5), 60 50	
		Received for the "Debt" in May, Previously acknowledged (see June "Herald"), 38,372 57	
			\$39,197 82

## CENTENNIAL OFFERINGS.

Bath, Me. A thank-offering from a member of Winter St. Church, for Fort Berthold, 10 00		Council Bluffs, Iowa. Rev. E. Talbot, (5 for Fort Berthold, 5 for Papal Lands); 10 00	
Westminster, Vt. P. F. B., for Fort Berthold, 1 00		Glenwood, Iowa. Rev. L. S. Williams, for Fort Berthold, 5 00	
Belchertown, Mass. Friends in Cong. ch., for Fort Berthold, 10 00		Grinnell, Iowa. Mrs. J. B. Grinnell, for Fort Berthold, 5 00	
Boston, Mass. An unexpected dividend, for Fort Berthold, 20 00		Beloit, Wis. Rev. S. E. Riggs, for Fort Berthold, 6 25	
Lincoln, Mass. A friend, for the Indians, 1 00		Nebraska City, Neb. Five Ladies, for Fort Berthold, 5 00	
Newburyport, Mass. Mrs. S. F. Cleveland and daughters, for Fort Berthold, 5 00		Sisseton Agency, D. T. Church collection, for Fort Berthold, 20 00	
Southbridge, Mass. S. R. L., for Fort Berthold, 1 00		Received for above in May, Previously ack'd (see June "Herald," ) 2,998 67	
Williamstown, Mass. Birthday offering, for Fort Berthold, 5 00			\$3,150 57
Evansport, Ohio. Mrs. H. C. Southworth, for Fort Berthold, 5 00			
Jefferson City, Mo. Mrs. John Price, 3 90			
Albert Lea, Minn. Evangel. Lutherans, for Fort Berthold, 43 75			

## DONATIONS RECEIVED IN MAY.

MAINE.		Oxford county.	
Cumberland county.		Bethel, 2d Cong. ch. and so. 10 00	
Gorham, Cong. ch. and so. 11 50		Penobscot co. Aux. Soc. E. F. Duren, Tr. 17 25	
Gray, Cong. ch. and so. 8 00		Brewer, First Cong. ch. and so. 50 00—67 35	
Portland, St. Lawrence St. Cong. ch. and so. 13 45; Williston Cong. ch. and so. 23; 36 45		Hampden, Cong. ch. and so. 10 00	
Yarmouth, a friend in 1st Church, 20 00—75 95		Union Conf. of Churches. Waterford, a friend, 10 00	
Franklin county.		Waldo county. North Winterport, a friend, 2 00	
New Sharon, Cong. ch. and so. 7 10		York county.	
Hancock county.		Biddeford, Pavilion Cong. ch. and so. 30 00	
Tremont, a friend, 25 00		6; 2d Cong. ch. and so. 24; 50 00—85 00	
Kennebec county.		Kittery, 1st Cong. ch. and so. 22 40	
Winslow, Cong. ch. and so. 32 00			
Lincoln and Sagadahoc counties.			
Bath, Central Cong. ch. and so. 130 00			

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch. and so. m. c.	33 73
Mariboro, Mrs. H. N. Nye (of wh. 5 for Papal Lands),	10 00
Roxbury, Brigham Nims, Grafton county.	10 00—53 73
Haverhill, Cong. ch. and so.	45 20
Hanover, Cong. ch. and so.	47 50
Plymouth, Cong. ch. and so.	26 26—119 15
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Greenville, Miss S. C. Tarbell, Hillsboro county.	5 00
Manchester, 1st Cong. ch. and so. 2; Franklin St. Cong. ch. and so.	2 00
187.71;	189 71
Pelham, Cong. ch. and so.	65 10—252 81
Merimac county Aux. Society.	
Concord, East Cong. ch. and so.	
16.57; a friend, 10;	26 57
Henniker, Cong. ch. and so.	78 75
Loudon Centre, Cong. ch. and so.	1 00
Tilton and Northfield, Cong. ch. and so.	100 00—204 32
Rockingham county.	
Atkinson, Rev. Jesse Page, Candia, Richard H. Page, Exeter, Union m. c.	50 00
New Market, T. H. Wicwall, Strafford county.	5 00
Centre Harbor, Cong. ch. and so.	8 00
Wolfboro, 1st Cong. ch. and so.	10 00—73 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.	12 50
Newport, Erasmus D. Taylor, —, a friend,	50 00
	60 00
	855 51

Legacies. — Derry, Miss Jennette Humphrey (of wh. 200 for Papal Lands), by J. C. Taylor, Adm'r,	
Grantham, Dea. Seth Littlefield, by Seth Littlefield, Ex'r; to constitute Mrs. KEMIA A. SMITH, H. M. (discretionary money),	400 00
Greenville, Isaac Russell, by Franklin Merriam, Ex'r,	100 00
	100 00—000 00
	1,455 51

## VERMONT.

Bennington county.	
Rupert, monthly conc., by S. G. Harmon, 18.23; coll. in part, 104.27;	122 50
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Danville, Cong. ch. and so.	28 00
Lyndon, 1st Cong. ch. and so.	8 90
St. Johnsbury, South Cong. ch. and so. 131.60; W. H. Wheeler, 2; H. 1;	134 60—171 50
Chittenden county.	
Burlington, Mrs. B. W. Francis,	100 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Swanton, Herry Stone,	5 00
Orange county.	
Post Mills, H. H. Niles,	25 00
Thetford, Two friends,	20 00—45 00
Orleans county.	
Brownington, S. S. Tinkham,	10 00
Coventry, M. C. Pearson,	5 00
Derby Centre, Cong. ch. and so.	6 00
Holland, Friends,	6 60
Newport, Cong. ch. and so. m. c.	18 40
North Craftsbury, Cong. ch. and so.	26 00—67 50
Rutland county.	
Pawlet, E. B. Loomis,	20 00
Rutland, J. M. Haven, to const. Mrs. MARY L. HAVEN, H. M.	125 00—145 00
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Can. ch. and so. 193.12, m. c. 74.40;	272 52
West Brattleboro, Cong. ch. and so.	14 08
Westminster, Cong. ch. and so.	29 12
Westminster West, Daniel Goddard,	15 00
	330 08

Less, sent twice from Windham, —  
February 3d, and February 24th, 8 50

327 18

Windser co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so.	11 67
Woodstock, 1st Cong. ch. and so.	12 29—23 96

Legacies. — Georgia, Susan G. Bliss, by H. M. Stevens, Trustee, add'l,	1,007 64
	311 80
	1,319 44

## MASSACHUSETTS.

Barnstable county.	
East Falmouth, Rev. David Perry, to const. PERRY FARLEY, H. M.	100 00
Falmouth, 1st Cong. ch. and so.	
190.24, m. c. 15.50;	206 74—306 74
Berkshire county.	
Pittsfield, James H. Dunham, 25; a lady, in gratitude for a life of threescore and ten, 10;	35 00
Richmond, Cong. ch. and so.	15 80—50 80
Bristol county.	
Attleboro Falls, Central Cong. ch. and so.	10 25
Easton, M. E. V.	3 00
Fall River, 8d Cong. ch. and so.	18 25—31 50
Brookfield Am'n. William Hyde, Tr. Southbridge, Cong. ch. and so., for Papal Lands,	141 89
Ware, East, a friend,	9 00—150 89
Essex county.	
Andover, South Cong. ch. and so. 654; Chapel ch. and so. 531.75; Free ch. and so. (of wh. from Rev. F. H. Johnson, 150), to const. J. W. Bell and W. G. Poos, H. M.	1,898 05
North Andover, Cong. ch. and so.	50 00—1,448 05
Essex county North.	
Amesbury and Salisbury, Cong. ch. and so.	10 00
Bradford, Mr. and Mrs. Warren Ordway, to const. BENJAMIN F. LEAVITT and JOHN T. BROWN, H. M.	200 00
Haverhill, West Cong. ch. and so. (of wh. 100 from ALFRED POOS, to constitute himself H. M.), 110; a friend, 7;	117 00
Newburyport, Belleville Cong. ch. and so.	539 85—906 35
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	8 90
Danvers, Maple St. Cong. ch. and so., to const. GEORGE W. FISKE, H. M., 152.08; 1st Cong. ch. and so. 150, to const. GEORGE WILLIAM FAXSON, H. M.	802 88
Lynnfield, South Cong. ch. and so.	8 80
Marblehead, 1st Cong. ch. and so., to const. EMILY FARDRICK, H. M.	126 00
Salem, Tabernacle Cong. ch. and so. 648.15, m. c. 41.15;	689 30
Swampscott, 1st Cong. ch. and so.	50 00—1,190 08
Franklin co. Aux. Soc. William F. Root, Tr.	
Shelburne, Cong. ch. and so.	6 10
Shelburne Falls, a friend,	5 00—11 10
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Blandford, Cong. ch. and so.	20 00
Springfield, 1st Cong. ch. and so.	60 60
Westfield, 1st Cong. ch. and so. 118.20; N. T. Leonard, for Eastern Turkey, 125.82;	245 02
West Springfield, Park St. Cong. ch. and so.	62 43—307 06
Hampshire county, Aux. Society.	
Amherst, Mrs. B. H. H.	5 00
East Hampton, Mrs. Minerva G. Gale,	5 00
Northampton, C. H.	50 00
Plainfield, a friend,	1 00
Westhampton,	15 00
Williamsburgh, Cong. ch. and so. 35; Mr. French, 1;	36 00—302 00

## Middlesex county.

Anbursdale, Cong. ch. and so. m. c.	118 44
Cambridge, Shepard Cong. ch. and so. m. c.	65 00
East Cambridge, Cong. ch. and so.	24 50
Lowell, 1st Cong. ch. and so. to constitute JOHN W. SMITH, AND OLIVER M. HARDING, H. M. 200; Pawtucket Cong. ch. and so. 24.12, G. C. O. 6.50;	230.02
Melrose, Cong. ch. and so. 70.35, m. c. 12.30;	82 74
Somerville, Franklin St. Cong. ch. and so. m. c. 24.35; M. F. Aiken, 25;	24 60
Wayland, Cong. ch. and so.	19 00
West Somerville, Cong. ch. and so.	80
Wilmington, Cong. ch. and so. 91.37, Thomas D. Bond, 50;	141 37—707 07

## Middlesex Union.

Littleton, Cong. ch. and so.	70 00
Shirley Village, Cong. ch. and so. to constitute Rev. DAVID SHURTLEFF, H. M.	52 00
Westford, Mrs. S.	10 00—123 00

## Norfolk county.

Dedham, Allin Evan. ch. and so.	152 01
Franklin, a friend,	10 00
Hyde Park, 1st Cong. ch. and so. m. c.	81 36
Quincy, Cong. ch. and so. 165.13; B. C. H. 100.	265 13
Randolph, 1st Parish, Gent's Association, 159.25, Ladies' Association, 41;	200 25
South Braintree, Cong. ch. and so.	7 25
Weymouth, 1st Cong. ch. and so.	67 36
Weymouth and Braintree, Union Cong. ch. and so.	92 77—576 13

## Old Colony Auxiliary.

New Bedford, North Cong. ch. and so.	200 84
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## Plymouth county.

Hanover, Cong. ch. and so.	3 28
Plymouth, Ch. of the Pilgrimage,	43 04—49 32

## Suffolk county.

Boston, Park St. ch. 300; Berkeley St. ch. 196.95; Central ch. (Jamaica Plain,) Dr. Wood, 50; Phillips ch. 35; Central ch. m. c. 12.30; Vine St. ch. 10; Union ch. 5.85; "State St." 850; H. A. M. 500; The Old friend, 30; H. B. H. 50; Mrs. J. H. Ayers, 10; A. W. and L. C. Clapp, 5;	2,055 19
Chelsea, Central Cong. ch. and so.	21 24—2,076 43
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Shewsbury, Cong. ch. and so.	38 14
Worcester, Central ch. m. c.	212 58—260 72
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Westboro, C. B. Kittredge,	5 00
Whitinsville, a friend,	5 00—10 00
—, a friend,	50 00
—, S. B. W.	100 00
	9,248 07

## Legacies.—Anbursdale, Caleb Wright

by Mrs. Sarah L. Wright, Ex'r, add'l,	161 86
Northampton, Miss Eunice Wright, by Josiah Parsons, Ex'r.	329 50—501 36
	9,749 43

## RHODE ISLAND.

Barrington, Cong. ch. and so., for Papal Lands,	100 00
Providence, Beneficent Cong. ch. and so. 175; Pilgrim Cong. ch. and so. 10;	185 00—285 00

## CONNECTICUT.

Fairfield county.	
Stamford, Rev. D. C. Comstock,	50 00
Trumbull, Cong. ch. and so., for Papal Lands,	10 50—60 50
Hartford county, E. W. Parsons, Tr.	
Jollinsville, Cong. ch. and so.	6 50
East Hartford, Cong. ch. and so. 98; for Papal Lands, 12;	110 00

Enfield, a friend,	10 00
Manchester, 2d Cong. ch. and so. to const. DWIGHT SPENCER, H. M.,	142 25
Unionville, Cong. ch. and so.	34 22
Wethersfield, Mrs. J. S. Johnson,	2 00—304 97
Litchfield county, G. C. Woodruff, Tr.	
New Hartford, No. Cong. ch. and so.	42 60
South Canaan, Cong. ch. and so.	27 72
Thomaston, Cong. ch. and so.	28 06
Winsted, A member of 1st Ch.	10 00
Wolcottville, Cong. ch. and so.	46 06—154 45
Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	30 00
Middletown, So. Cong. ch. and so.	
30.90; 1st Cong. ch. and so. 22;	
J. F. Huber, for Madura, 1;	63 90
Saybrook, Cong. ch. and so. m. c.	18 52—97 42
New Haven county, F. T. Jarman, Agent.	

Birmingham, 1st Cong. ch. and so. m. c.	52 48
Branford, Cong. ch. and so.	21 00
New Haven, Yale College ch. 546.42;	
Third ch. 44.54; Centre ch. m. c. 20.25; North ch. m. c. 8; A friend 10; A missionary boy, 10; Rev. S. W. Barnum 5.60;	642 91
West Haven, Cong. ch. m. c.	8 00—749 39
New London county, C. Butler and L. A. Hyde, Tra.	
Franklin, Cong. ch. and so., for Papal Lands,	20 50
Norwich, a member of the Broadway ch., for relief from retrenchment,	200 00
Taftville, Cong. ch. and so.	2 05—222 55
Tolland county, E. C. Chapman, Tr.	
West Stafford, Cong. ch. and so.	10 00
Windham county.	
South Killingly, Cong. ch. and so.	8 00
Woodstock, 1st Cong. ch. and so.	51 40—59 40
—, Two friends, for relief from retrenchment,	75 00
	1,733 08

Legacies.—Manchester, Ralph R. Phelps, by James P. Foster, Ex'r. for Mexico,

	200 00
	1,933 08

## NEW YORK.

Brooklyn, Bedford Cong. ch. and so.	16 25
Baton, Cong. ch. and so.	21 51
Fentonville, Mrs. Matilda Lewis,	3 18
Floyd, Welsh Cong. ch. and so.	3 00
Houses, 1st Cong. ch. and so.	39 15
Klanton, Cong. ch. and so., for Papal Lands,	12 00
Leeds, I. E. S.	3 00
Madison, Cong. ch. and so.	13 50
New York, Mrs. Hannah Ireland, 200;	
J. E. Smith, 100; Charles Merrill, 25; A friend in Mad. ava. ch. 5;	333 90
Mrs. A. L. Ely, 3.90.	240 00
Nineveh, Reuben Lovejoy,	18 75
North Pitcher, Cong. ch. and so.	11 50
Parishville, Cong. ch. and so.	50 00
Pitcher, Cong. ch. and so.	3 00
Riverhead, Mrs. George Miller,	71 63
Saugerties, Cong. ch. and so.	
Smyrna, 1st Cong. ch. and so. (of wh. 2 for Zulu Mission),	37 25
Utica, P. S. Jones, for Mexico,	2 00
Walton, 1st Cong. ch. and so.	46 35
—, Long Island,	19 00—896 45

## NEW JERSEY.

Bricksburgh, Presb. ch. m. c. 4.54, special, 6;	10 54
Newark, H. C. B.	1 10
Orange Valley, Cong. ch. and so.	91 97
Plainsfield, Mrs. O. Johnson,	7 00
Vineland, Rev. W. T. Doubleday,	5 00—115 61

## PENNSYLVANIA.

Ebensburgh, 1st Cong. ch. and so.	11 37
Lock Haven, G. B. Perkins,	1 00
Philadelphia, Friends in Frankford ch.	5 00—17 37

## MARYLAND.

Frederick City, —,	5 00
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## DISTRICT OF COLUMBIA.

Washington, a thank-offering unto the Lord,  
avails of Diamond Ring, 100 00

## VIRGINIA.

Hampton, Bethesda church, 94 17

## TENNESSEE.

Coal Creek, Welsh Union church, 6 00

## OHIO.

Columbus, a friend, 25 00

Evansport, Mrs. H. C. Southworth, 5 00

Hudson, Ch. in Western Reserve Col-  
lege, 40 00

Huntington, 1st Cong. ch. and so. 25 05

Lyme, Cong. ch. and so. (of wh. 17.39  
for Papal Lands), 41 00

Mantua, Church member, 1 00

Mesopotamia, Cong. ch. and so. 25 80

Rochester, Cong. ch. and so. 4 00—169 85

Legacies.—Cleveland, Eliza Taylor, add<sup>d</sup>,  
by J. W. Taylor, Ex'r, 129 90

309 84

## INDIANA.

Brasil, Cong. ch. and so. 21 00

Solaberry, Cong. ch. and so. 4 00

Terre Haute, Mary H. Ross, for Japan, 5 00—39 00

## ILLINOIS.

Alton, Church of the Redeemer, 19 00

Amboy, Cong. ch. and so. 53 40

Buffalo, John A. Mason, 300 00

Chicago, C. G. Hammond, 1,000; E. S.  
Hulburd, 25; 1,025 00

Downer's Grove, Cong. ch. and so. 25 00

Evanston, 1st Cong. ch. and so. 50 00

Geneseo, Mrs. Lucy B. Perry, 26 00

Highland, Louis Vulliamy, 4 00

Jacksonville, E. D. Dickerman, to const. 4 00

Rev. G. S. DICKERMAN, H. M.

La Moine, Cong. ch. and so., with other  
don's, to const. Rev. L. F. BICKFORD,  
H. M. 50 00

Lee Centre, Cong. ch. and so. 36 00

Providence, Cong. ch. and so. 29 85

Roseville, Cong. ch. and so. 18 75

Shirland, Cong. ch. and so. 65 00

St. Charles, Cong. ch. and so. 10 00

St. Charles, Cong. ch. and so. 31 07—1,732 87

## MICHIGAN.

Armada, Cong. ch. and so. 16 41

Columbus, Cong. ch. and so. 5 87

Milton, E. C. Demmon, 1 00

Nunica, Cong. ch. and so. 6 00

Portland, Cong. ch. and so. 14 24

Wacousta, Cong. ch. and so. 17 60—60 82

## MINNESOTA.

Albert Lea, Cong. ch. and so. 2 00

Anoka, Cong. ch. and so. 15 00

Faribault, Cong. ch. and so. 29 08

Minneapolis, Plymouth Cong. ch. and  
so. 36 91

Shakopee, Rev. Samuel W. Pond, 10 00—92 94

## IOWA.

Bloomfield, Cong. ch. and so. 2 25

Cedar Falls, Mrs. A. G. Thompson, 2 00

Chester, Cong. ch. and so. 25 67

Council Bluffs, Cong. ch. and so. 9 00

Edgewood, Cong. ch. and so. 14 00

Fort Madison, Francis Sawyer,  
Gliman, Cong. ch. and so. 10 00

Jamestown, Cong. ch. and so. 20 00

Lucas Grove, Cong. ch. and so. 7 00

Monticello, Cong. ch. and so. 11 20

Muscatoine, Cong. ch. and so. 44 85;

German Cong. ch. and so. 5; 49 85—180 87

## WISCONSIN.

Berlin, Union Cong. ch. and so. 16 50

Boscobel, Cong. ch. and so. 16.50; Fe-  
male Miss'y Society, 5; 21 00

Milwaukee, Spring St. Cong. ch. and so. 50 00

Pleasant Hill, Cong. ch. and so. 6 00

Windsor, Cong. ch. and so. 32 05—126 76

## KANSAS.

Fort Scott, Cong. ch. and so. 7 00

## NEBRASKA.

Omaha, Cong. ch. and so. 31 20

## OREGON.

Forest Grove, Cong. ch. and so. 14 06

## CALIFORNIA.

Oakland, 1st Cong. ch. and so. 66.37;

ditto special, 30.60; Plymouth Ave-  
nue Cong. ch. and so. 45; 141 97

## WASHINGTON TERRITORY.

Shokomish, Rev. Cushing Wells, to constitute  
Ida M. Wells, H. M. 100 00

## CANADA.

Montreal, Emmanuel Church, Mrs.  
Mary C. Lyman, to const. Rev. I. F.

STEVENS, H. M., 66.25, ditto m. c.  
19.67; J. S. MacLachlan, 22.52; P.

H. Burton, 11.25, towards support of  
Rev. C. H. Brooks, 100 60

Paris, Cong. ch. and so., for support of  
Rev. C. H. Brooks, 40 00

Sherbrooke, a friend, 5 00—154 60

## FOREIGN LANDS AND MISSIONARY STATIONS.

China, Tungcho, Friends, 124 30

Sandwich Islands, Honolulu, Miss M. K. Bing-  
ham, 11.25; a friend, 11.25; 22 50

England, London, William S. Lee, 15 00

Australia, Victoria, John Mackiehan, 25, 27 40

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS FOR THE  
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treas-  
urer (of which \$500 from the Board of the  
Pacific), 1,300 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 1.25; Booth-  
bay, Cong. s. s. 11; Eastport, Cen. Cong.  
s. s. 5; Limington, s. s. 21.75; Orono, s. s.  
7.50; Portland, State St. s. s. 30; 78 50

NEW HAMPSHIRE.—Boscawen, Cong. s. s. 1.82;  
Dover, West Cong. s. s. 6.45; New-  
castle, Cong. s. s., add<sup>d</sup> 1, 53c.; 18 10

VERMONT.—Bridport, Cong. s. s. 45.42; Brook-  
field, Cong. s. s. 12.70; 2d Cong. s. s. 18;  
Holland, Cong. s. s. 7.31; Norwich, Cong.  
s. s. 50; West Charleston, Cong. s. s. 14.25; 147 88

MASSACHUSETTS.—Haverhill, West Cong. s. s. 5;  
Lowell, Pawtucket s. s. 3.15; Peru,  
Cong. s. s. 7; 15 13

RHODE ISLAND.—Providence, Class 83, Pilgrim  
church, for Mexico, 30 00

CONNECTICUT.—Columbia, Cong. s. s. 20;  
Gronwell, Cong. s. s. 67.87; Stonington,  
1st Cong. s. s. 30; 117 87

NEW YORK.—Churchville Cong. s. s., for na-  
tive teacher at Ennsroom, 10 00

PENNSYLVANIA.—Gouldtown, Cong. s. s. 1 34

OHIO.—Ruggles, Mrs. Gault and her s. s.  
class, 6 00

MISSOURI.—Springfield, Mr. Harwood's chil-  
dren, 1; St. Louis, Pilgrim Cong. s. s. 25; 36 00

IOWA.—Lewis, Cong. s. s. 10 00

CHINA.—Tungcho, Mr. Lefferts, for boys'  
school, 50 00

Donations received in May, \$19,709 16

" for the Debt, in May, 525 25

" for Centennial, in May, 156 90

\$20,691 31

Legacies received in May, 1,763 15

\$22,454 46

Total, from Sept. 1st, 1875, to

May 31st, 1876, \$311,572 83